Horæ Solitariæ;

OR,

ESSAYS

UPON SOME REMARKABLE

NAMES AND TITLES

OF

JESUS CHRIST,

OCCURRING IN

The OLD TESTAMENT, and declarative of his eſſential DIVINITY and gracious OFFICES in the Redemption of Man:

TO WHICH IS PRÆFIXED

AN HISTORICAL INTRODUCTION

Concerning the Doctrine of the TRINITY, as it appeared in the World, principally, before the Chriſtian Æra.

They that KNOW *thy* NAME *will put their Truſt in* THEE. Pſalm ix. 10.
MY *People* SHALL *know my* NAME. Iſaiah lii. 6.

" Nec Veteris Teſtamenti circa Perſonam CHRISTI vacillet Auctoritas, dum Novi Teſtamenti Manifeſtatione fulcitur: nec Novi Teſtamenti intercepta ſit Poteſtas, dum Radicibus Veteris Teſtamenti ejuſdem nititur Veritas. Ex quo qui CHRISTUM, DEI Filium et Hominis, tantummodo præſumunt Hominem, non et DEUM, contra Teſtamentum et Vetus et Novum faciunt, dum et Veteris et Novi Teſtamenti Auctoritatem Veritatemque corrumpunt." NOVAT. *de Trin.* C. xvii.

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INTRODUCTION.

AS the Apoſtle *Paul*, like his bleſſed Maſter, *went about doing Good*, and *preaching the Goſpel of the Kingdom* of GOD; among other Places, he travelled to *Athens*, the then moſt celebrated City for Wiſdom, Arts and Science, in the World. Here he found an Altar with this remarkable Inſcription, To THE UNKNOWN GOD. The divine Providence ſeems to have intended, by this open Profeſſion of the moſt intelligent Men upon Earth, to evince the Truth of what the divine Spirit hath revealed, *That the World by Wiſdom knew not GOD.* The higheſt Sagacity of Mortals could not aſcend to the Knowledge of GOD: The utmoſt it could attain to, was to confeſs him *unknown.*

If, therefore, Man, by his own Faculties and Power, could not know GOD; the Knowledge of him to Man muſt have been communicated and derived. And it may be placed for a Poſtulatum, that, upon the Fall of Man, a Revelation of his Reſtoration to Favor, and a general Idea of the Means by which that Reſtoration was to be accompliſhed, were immediately granted him; and in ſuch a Manner, as to comprehend and include every *eſſential* Article of Faith, and *neceſſary* Doctrine

of Salvation. Not that this Revelation was ſo definitely given, as to need no farther Illuſtration; becauſe the whole patriarchal and legal Œconomy, being only typical, was to be underſtood of *better Things to come:* But that the grand Object of Worſhip, and the great Outline of Redemption, were communicated to the darkened Underſtanding of fallen Man; that he might both know, to *whom* he ſtood indebted for his Recovery, and *how* that Recovery was to be effected. If this be not admitted; it muſt then be allowed, that the antediluvian and patriarchal Church, called in Scripture *the Sons of God*, were left in a melancholy State reſpecting their eternal Hopes; and that, as they knew nothing, and could know nothing, of GOD, by the Exerciſe of Faculties impaired and ruined by Sin, they conſequently could not worſhip him, or conceive the Uſe of ſome religious Inſtitutions, which we are aſſured they complied with as delivered from Heaven itſelf. But, as we find that they attended to ſeveral Ordinances, which were (as they believed) rendered ſacred by the immediate Command of their Maker, *and attended to them* in Faith *; it follows, that, they knew the End and Deſign of thoſe Ordinances, from ſome Explanation given, of which the Sum or Epitome was contained in the allegorical Declaration of *bruiſing the Serpent's Head* by HIM who would become *the Seed of the Woman.* It will next follow, that, as GOD gave them a Revelation of himſelf, he was the Object of their Adoration, and the Ground on which their Faith muſt reſt for the Fulfilment of his Promiſes. The Revelation, which GOD gave concerning himſelf, muſt have been by Names, Aſcriptions, or Titles, expreſſive either of his own *Nature*, or of thoſe *Engagements* which he had determined and covenanted to perform. Accordingly, we find ſeveral Diſtinctions and Epithets, applied to GOD from the Beginning of the World, in the Holy Scriptures. A Revelation likewiſe of their Import muſt have been

* Hebr. xii, 4. *By Faith Abel*, &c.

given

given with them, or they could not have been underſtood. The Savages of *Otaheité*, or of *New Zealand*, who are entirely ignorant of every Language but their own, might as well comprehend the Names of GOD in *Hebrew*, as our firſt Parents or their Offspring, without ſome divine Induction upon their Minds. And it ſeems abſurd, that the Deity ſhould either have given himſelf Names without a Meaning; or, having given himſelf thoſe Names with a preciſe Senſe annexed to them, ſhould not likewiſe have afforded that Senſe and Meaning with them. This is certain, that as Man could never, from his own Wiſdom, have *known* the Author of his Being; ſo it was far leſs poſſible for him to *deſcribe* Him by Epithets, truly characteriſtic of his divine Eſſence and Nature, and of certain Engagements which he could not even have imagined, unleſs they had been expreſsly declared. If Man could not *conceive* rightly concerning GOD; it is infinitely leſs probable, that he ſhould *ſpeak* rightly of him.

Now, as the Knowledge of GOD is abſolutely neceſſary to the juſt Adoration and Worſhip of him (for the Worſhip of ſomething *unknown* is as much Idolatry, as the Worſhip of ſomething *falſe*); GOD appears to have given, in the Communications of Names and Titles, ſuch a ſufficient Knowledge reſpecting himſelf, as might afford to his People, in the earlieſt as well as in the ſubſequent Ages, a proper Notion of his Nature and Exiſtence. Upon ſuch Knowledge and Evidence, their Worſhip and Adoration would be *a reaſonable Service*; and their Faith would reſt upon a Foundation of Certainty and Truth. And as this Truth, reſpecting its own Author and Eſſence, muſt be the SAME *yeſterday, to day, and for ever*; ſo the Idea, which true Believers *then* entertained of the Godhead, cannot be intrinſecally different from the Idea, which true Believers *now* entertain of him. For, otherwiſe, there muſt have been two contradictory Revelations inducing two oppoſite Faiths, or, in other Words, GOD muſt have ſeemed that Being at one Time which he is not at

another; to grant which, would deſtroy all Religion, and Hope, and the Bible, together. It follows then, that, if the Doctrine of the Trinity be a true Doctrine under the Chriſtian Diſpenſation, it was alſo a true Doctrine under the Patriarchal and Legal Œconomy; and that, if it be neceſſary to Faith and Salvation at *this* Time, it hath been equally neceſſary to Faith and Salvation at *all* Times. *

That the Doctrine of the Trinity is neceſſary to Salvation, can not be refelled by any who believe the Bible to be of divine Authority; and therefore (as it is unneceſſary to prove here what hath been ſo often and ſo unanſwerably proved by others) † this Poſition is taken for granted.

If then this Knowledge of the divine Nature be neceſſary to Salvation, it muſt have been revealed by that

* *Witſius* juſtly reaſons, from the Wiſdom given to the firſt Man, in his State of Innocence, that the Myſtery of the Trinity could not be unknown to him. "For, (ſays that admirable Author) it is above all Things neceſſary, for the Perfection of the human Nature, to be well acquainted with what it ought to know and believe concerning its GOD. And it may be juſtly doubted, whether he does not worſhip a GOD entirely unknown, nay whether he at all worſhips the true GOD, who does not know and worſhip him, as ſubſiſting in *Three Perſons*. He, who repreſents GOD to himſelf in any other Light, repreſents not GOD to himſelf, but a Phantom and Idol of his own Brain. *Epiphanius* ſeems to have had this Argument in View, when he thus wrote of *Adam:* "He was no Idolater; for "he knew GOD, the FATHER, SON, and HOLY SPIRIT. And "he was a Prophet, and knew that the FATHER ſaid to the SON, "*Let* US *make Man.*"——It is abſurd, continues *Witſius*, to ſuppoſe *Adam* ignorant, concerning his Creator, of what GOD does not ſuffer his Poſterity to be ignorant of at this Time; and the rather, ſince GOD created Man to be the Herald of his Being and Perfections in the new World.—Excellently to this Purpoſe ſpeaks *Baſil* of *Seleucia*: "Notice this Expreſſion: *Let* US *make Man.* The "plural Word hints at the Perſons of the Godhead, and preſents us "with the Knowledge of the Trinity. The KNOWLEDGE OF IT "therefore is CO-ÆVAL WITH THE CREATION. Nor ſhould it "ſeem ſtrange, that it was afterwards inculcated; ſince it is one of "thoſe Things, of which *Mention was made at the very firſt Crea-*"*tion.*" *Oecon. Fœd.* l. 1. c. 2. § 5, &c.

† Vide, ſpeciatim, WITSIUM in *Symb. Apoſt.* Diſſert. VI.

Nature;

Nature; for the Mode of GOD's Exiſtence is not an Object of Man's Reaſon, nor could poſſibly be known by him without Information. A Clod of Earth might as ſoon emit Light from itſelf and become a Sun. The abſurd Opinions of the wiſeſt Heathens prove the Truth of this Aſſertion; for even the moſt intelligent *Plato* (as *Lactantius* obſerves) *ſomniaverat Deum, non cognoverat*, * "dreamed about GOD, but did not know him." And if this Doctrine of the Trinity muſt neceſſarily have been revealed, it muſt have been principally revealed in the *divine Names*; becauſe we find in the Old Teſtament a peculiar Streſs laid upon them, and moſt of the other Evidences of this great Truth ariſing from or ultimately referring to them. But if this Truth, (viz. that there is a Perſonal Plurality in the divine Eſſence) be indeed revealed in thoſe Names, which it is one great Deſign of this Treatiſe to ſhew; then the Names were fitted and deſigned to convey the Knowledge of it, and the Knowledge of it is contained in them.

Not only the Nature and the Name of GOD were above the Inveſtigation or Expreſſion of Man, which the wiſeſt Heathens have confeſſed; but the Rite alſo of *Sacrifice*, which was uſed by *Abel* (if not by *Adam* himſelf) and approved by GOD, could not, for thoſe very Reaſons, have been an Invention merely human.†

* Lib. v. c. 15.

† The excellent *Witſius*, with great Probability, obſerves, that the Skins of Beaſts, put by GOD on our firſt Parents, were thoſe of *ſacrificed* Beaſts. He further obſerves, that Sacrifice was a *divine* Inſtitution, for the following Reaſons: "1ſt. Abel *offered by Faith*, i. e. he knew, that himſelf and his Sacrifice were acceptable to GOD, and in his Offering he looked by Faith to the future Offering of the *Meſſiah*. But ſuch a Faith plainly *præſuppoſes* the divine Inſtitution of Sacrifices, and a REVELATION about their Signification. 2. Becauſe GOD gave Teſtimony to the Sacrifices of the antient Patriarchs, whereby he declared they were acceptable to him. But, in the Matters of Religion, nothing pleaſes him, but what himſelf has commanded. All Will-worſhip is condemned. Col. 11. 23. 3. Becauſe there was a Diſtinction between clean and unclean Animals before the Deluge, which was not from Nature, but from the mere good Pleaſure of GOD, and has a particular Reſpect to Sacrifices." *Oecon. Fœd.* l. iv. c. 7. § 4, 5, 6. SPANH. *Hiſt. Eccles. V. T.* p. 275.

Reaſon, eſpecially depraved and fallen Reaſon, could never have ſuggeſted a Type or Alluſion of this Kind to the grand Sacrifice, which a future Redeemer would make for Sin; if the divine Wiſdom, in giving the Promiſe, had not ſettled this Inſtitution, partly to keep the *Object* in View, and partly to exerciſe the Faith of the firſt Believers upon thoſe *Means*, by which Redemption was to be accompliſhed. The Patriarchs, like our modern Deiſts, might have dreamed of ſome unknown and therefore uncertain Mercy in the Almighty; but they could never have imagined, without an expreſs and poſitive Revelation, that the SON of GOD would expoſe himſelf to every Evil, Pain, and Death, upon their Account; or that, by ſhedding the Blood of Beaſts, they *ſhewed forth the* LORD's *Death till he came.* Without this View, their Sacrifices (could they even have invented them) would have been nugatory Ceremonies, and Services of ſuch unwarrantable Cruelty, as would have appeared to be open Violations of both Reaſon and Nature. But GOD approved; and therefore, as nothing can be conſonant to his divine Mind but what himſelf hath enjoined, theſe Immolations were inſtituted by him.

The very Heathens have univerſally entertained this Rite in all Ages, undoubtedly from an abuſed Tradition of their Fall, and from an Opinion that the Deity was only to be reconciled by the Effuſion of Blood. They corrupted indeed the holy Emblem; but the Corruption itſelf implies, that Sacrifice was an eſtabliſhed Principle of Religion among all Men, * and that *without ſhedding of Blood there is no Remiſſion of Sins.*

* The *ſavage* Inhabitants of *Madagaſcar* uſe Sacrifices, when they would ſupplicate the Deity in their Diſtreſſes. Upon which Mr. *Ives*, in his Travels through *Perſia*, obſerves, that "He ſaw many "Circumſtances in the *Madagaſcarian* Sacrifice, ſo exactly reſemb-"ling thoſe which are mentioned in the Old Teſtament as offered up "by the Jews, that he could not turn his Thoughts back to the *Ori-*"*ginal*, without being ſenſibly ſtruck at the *Exactneſs* of the Copy." IVES's *Voyage*. p. 16. This is a *modern* Teſtimony. *Cæſar* furniſhes us with an *antient* Example among the *Gauls*, concerning Sacrifice, when he conquered them. *Com. de Bell. Gall.* l. vi. c. 16.

Without

Without the Suppoſition of a *divine* Authority for what was believed and done, what a poor Opinion muſt we entertain of the Faith and Practice of the moſt antient Patriarchs, ſuch as *Abel* and *Enoch* for inſtance; if we ſuppoſe them uſing Inſtitutions which they could not comprehend the Meaning of, or calling upon GOD by Names of various Forms and Sounds which they did not underſtand, or which were not intended to give them a proper Intelligence of him? If the ſeveral Words, which, in our Bible, are tranſlated GOD and LORD (and there are ſeveral, different in Sound and Conſtruction, which are *ſo* tranſlated) be merely ſynonimous, and have no particular diſtinct Senſe but what is common to each; there would be many Texts in the Old Teſtament full of unmeaning, if not uſeleſs, Tautology. What are we to underſtand, in that Caſe, by ſuch Expreſſions as theſe; *Who is* GOD *ſave the* LORD?—*The* LORD *he is the* GOD--*And, back again,* GOD *is the* LORD--*The* LORD *whoſe Name is the* GOD *of Hoſts?** Would not this be playing upon Words, unbecoming even a profane, much more the Diginity of a ſacred Penman, and utterly irreconcileable to every Idea of a divine Revelation? Such quibbling upon Terms, or ſuch a pompous Uſe of vague and arbitrary Names, might indeed be practiſed by the injudicious among the Heathen Sophiſts; but, if we attentively conſider the whole Matter, we ſhall find no ſuch Conduct in the Deity, or in thoſe who *ſpake as they were moved by the Holy Ghoſt*.

But if thoſe Words, rendered LORD and GOD, have, in the Original, a Signification and Import different from each other, however predicable *both* may be of each divine Perſon, *ſub diverſâ* σχέσει; then the ſacred Penmen both underſtood what they wrote reſpecting each of theſe Names, and meant to convey intelligible Ideas of them to others. There was a peculiar diſtinct Senſe to every Name; or one Name would have ſerved the Purpoſe of a thouſand. Nor can it be well explained, why JE-

* Amos v. 27.

HOVAH ſhould not be called *my* or *our* JEHOVAH (and be joined with other Pronouns poſſeſſive) as well as *my* or *our* ALEHIM; but from a Reaſon, that the Deity may bear ſome particular Relation to us under the *one* Name, which he doth not bear to us under the *other*. If the Word JEHOVAH ſignify ſimply, abſolutely, and abſtractedly, the DIVINE AND INCOMMUNICABLE ESSENCE, which cannot be *appropriated* by the Creatures, or *divided* into Parts, or exiſt but from itſelf; and if the Word ALEHIM or ELOHIM (which is univerſally allowed to be plural) point out a *Perſonality*, or *more Perſons than One*, in that divine *Eſſence*, each of which may have particular Engagements in our Behalf: It may then be conceived, that theſe Perſons in the ALEHIM may have a Relation to us, *reſpectively* and *particularly*, which they have not *together*, when conſidered *abſolutely* as the ONE JEHOVAH, or JEHOVAH not in Covenant for that Behalf. Under the *one* Name, there is comprized a gracious Aſſurance of Redemption and Mercy to fallen Man, which gives him a Title to claim an Intereſt in the *divine Perſons*: * Under the *other* Name, a *Sinner* can ſee nothing but a *ſelf-exiſtent Eſſence* of Holineſs and Juſtice, from which he hath no Right to expect any thing but Abhorrence and Ruin. Nor muſt that wonderful Care be unnoticed, which hath been taken to prevent every Idea of *Polytheiſm*, by aſſerting the *Unity* of the divine Eſſence, in the Uſe of a Word which expreſsly implies a *Plurality* of Perſons; for the Name ALEHIM is not only joined to Verbs in the *ſingular* Number; but it was expreſsly declared, when ſubſequent Corruptions

* With reſpect to the Terms *Perſon*, *Subſtance*, &c. applied to GOD, it may be obſerved, that they are not to be underſtood in a groſs or carnal Senſe. There is a radical Poverty in all Language, when it attempts to define any Thing concerning pure and intellectual Spirit, and eſpecially concerning GOD. And theſe Words are uſed, to expreſs what is indeed very ſuperior to the Deſcription of *all Words*, and is to be conceived in a higher Senſe (yet without Sophiſtry or Subterfuge) above them. We uſe the Term *Perſon* therefore, not ſo much to evince a Propriety of Expreſſion, as to avoid Concealment of the Truth. So St. *Auſtin*; *Dictum eſt tres Perſonæ, non ut illud diceretur, ſed ne taceretur.* AUG. de Trin. l. v.

made

made it neceſſary, that JEHOVAH *our* ALEHIM is ONE JEHOVAH;* which *could not* have become neceſſary, if the Word ALEHIM conveyed one ſingle and ſimilar Idea with the Word JEHOVAH.

We might here adduce other Proof of this Doctrine from various Paſſages of the ſacred Writings, and ſhew, that it was the conſtant Faith of the true Believers, as well under the Old Teſtament, as under the New. But this hath been often and amply done already. It may ſuffice to obſerve, that the Doctrine of the Trinity is no novel Opinion, taken up with the Religion now called *Chriſtian* (as ſome have affected to think); and that the principal Profeſſors of it, ſince *Chriſt*, never conſidered it in that Light. To ſay nothing of *Ignatius*, *Juſtin Martyr*, and others, who from the Age of the *Apoſtles*, and from the apoſtolic as well as prophetical Writings, proved and maintained this Tenet; we may learn by *Auguſtine*, *Philaſtrius*, &c. that it was both eſteemed as antient as the World, and that it was even reputed an Hereſy to think the contrary.† *Auguſtine* poſitively declares, that "the Subſtance of what is now called the Chriſtian Religion, was maintained by the *antient* Believers, and exiſted *ab Initio Generis humani*, from the Beginning of human Nature, till *Chriſt* himſelf appeared in the Fleſh; when the true Religion, which was in Being *before*, received the Name of *Chriſtianity*." And ſoon after he adds, "I ſaid, therefore, *this*, in our Time, is the *Chriſtian* Religion; not becauſe it did not exiſt in *former* Times, but becauſe in *later* it obtained the Name."‡ GOD's People were *Chriſtians* even in the Time of the Patriarchs, and were ſo denominated by GOD himſelf: *Touch not my Chriſtians*, or

* Deut. vi. 4.

† *Photius* in his *Bibliotheca* mentions an *anonymous* Chriſtian Writer, who, a little before his Time, had written XV Books for the expreſs Purpoſe of proving, that the antient Heathens of moſt Nations had obtained a corrupt Tradition of many great Principles of the true Religion, and in particular of the Doctrine of the Trinity. *Cod.* CLXX.

‡ Lib. 11. c. 13. *Retractionum.*

(what

(what is the ſame) mine anointed Ones, *and do my Prophets no Harm.** In *Auſtin*'s 49th Epiſtle, inſcribed to *Deogratias*, he ſays, " Although formerly, by Names and Signs [or ceremonial Inſtitutions] different from thoſe in preſent Uſe, at firſt more obſcure, and afterwards more explicit, and by fewer in earlier Times than in the later; yet it was but one and the ſame true Religion, which was declared and obſerved." And, in his great Work *De Civitate Dei*, he expreſſes the ſame Opinion, and believes that true Worſhippers of GOD and Idolaters were never out of Being, ſince Men had any Exiſtence in the World.† *Aponius*, an antient Chriſtian Writer, who lived about the Year 680,‡ in his 6th Book upon the *Canticles*, concurs with *Auſtin* in Opinion, that what was revealed by Types and Shadows in the Old Teſtament, was but the ſame Thing which was more openly expreſſed in the New; and that the Doctrine of the Trinity, which glimmered under the Law, blazed forth, like the meridian Sun, under the Goſpel. " For inſtance, (ſays he) GOD ſays by *Moſes* in the Book of *Geneſis*; *In the* BEGINNING, GOD *created the Heavens and the Earth*; and then juſt afterwards, *The* SPIRIT *moved upon the Face of the Waters.* Here are *three* Perſons in *one* Power; the BEGINNING, GOD, and the SPIRIT: He, who made; He, in or by whom all was made; He, who gave Life to what was made."§ Some of the old Jewiſh Expoſitors tranſlate *Beginning* by *Wiſdom*, and underſtand by it, as *Aponius* does, a Perſon in the Godhead.‖ *Philaſtrius* (Biſhop of *Brixia* in *Italy*, and Cotemporary with *Ambroſius Mediolanenſis*), whom *Auſtin* mentions in his Tract *de Hæreſibus*, ſays, " That the Trinity of Chriſtianity was aſſerted *ab Origine Mundi*, from the Foundation of the World, and the Truth of Religion taught, *ubique*, every where [by

* Pſalm cv. 5. † *De Civ. Dei.* c. x.
‡ CAVE *S. E. Hiſt. Liter.*
§ LA BIGNE *Biblioth. Patr. (Min.)* Tom. iv.
‖ CHRIST *who is the* BEGINNING. Col. i. 18. Rev. i. 8. xxi. 6. xxii. 13.

the

the Faithful] *without Intermiſſion.*"* He farther adds, "To ſay that *Chriſtians* are of later and poſterior Exiſtence than *Jews* and *Pagans*, is an Hereſy; for, ſays he, from *Adam* even to *Moſes*, for the Space of 3700 Years, [nearly ſo according to the *Jewiſh* Chronology; but, according to Dr. *Blair*, who follows Abp. *Uſher*, it was about 2433 Years] all the Juſt, worſhipping GOD and GOD, LORD and LORD; (which, with *Tertullian*,† he conſiders as two diſtinct Perſons) and alſo the HOLY SPIRIT, truly declared the Trinity."‡ Nor have theſe Authors proceeded raſhly in this Opinion, without Reaſon or without Scripture (ſufficient Arguments from both being every where urged in their Writings): For, as there is but *one Iſrael*, conſiſting of thoſe only who are *Iſraelites indeed*; ſo there is but *one Faith* and *one* LORD, by whom Men can be juſtified. The *firſt* of the Redeemed was ſaved in *the ſame Spirit of Faith*, in which the *laſt* of that happy Number ſhall be an Inheritor of Glory. *Tertullian* ſaid juſtly, with regard to Religion, *Id verius, quod prius*; *id prius, quod ab Initio*: "The more antient, the more true; and what was from the Beginning, muſt be the more antient." The Plan of Redemption is uniform, conſiſtent, and eternal; neither ſubject to the Folly, nor dependent upon the Caprice, of human Nature; but *ordered in all things* by the Wiſdom of GOD, and *ſure* in all Things by the Power of GOD. Thus even the Revelation of *Chriſtianity*, *is* indeed nearly, if not quite, *as old as the Creation.*

"* The *Platoniſts* (ſays the learned *Theoph. Gale*) ſpeak much of "a *Trinity*. Whatever they meant by it, it ſeems moſt certain to "me, that this *Tradition* was originally no other than ſome corrupt "broken *Derivation* from the Scripture-relation of GOD: Which "indeed *Plato* more than hints, in ſaying, *That they received it from "the* ANTIENTS, *who were better and nearer the Gods than they "themſelves*. Who theſe *Antients* were, who lived ſo near the Gods, "if not the *Patriarchs* and *Antient Jews*, I cannot conceive." *Court of the Gent.* Vol. 1. l. 1. p. 10.

† TERT. *de Trinitate.*

‡ LA BIGNE *Bibl. Patr.* Tom. iv. *in tit.* Philaſtr. See alſo EUSEB. *de Dem. Evang.* l. 1. c. 5. and *Hiſt. Eccles.* l. 1. c. 4. SANDFORD *de deſcenſu Chriſti.* l. 1. § 17. *apud* GALE. Vol. i. l. 11. p. 153.

But,

But, over and above the Evidences ariſing from the plain Senſe and Etymology of the divine Names, it is well known that the antient *Chaldee Jews*, as well as the *Cabaliſts*, aſſerted the Doctrine of a Trinity in the divine Eſſence. They expreſſed their Idea of it by this particular Type; *



where the three *Jods* denote JAH, JAH, JAH, or that each of the three Perſons (according to our *Athanaſian* Creed) is by himſelf JAH or LORD; the Point ת *Kametz*, as common to each, implies the divine Nature in which the three Perſons equally exiſted; and the *Circle*, incloſing all, was intended to exhibit the perfect *Unity*, *Eternity*, and *Conjunction*, of the whole *Trinity* in its Co-exiſtence, Operations, and Attributes. The learned *Kircher* is of Opinion, for which he gives many Reaſons, that the antient Jews and the later Cabaliſts derived their Knowledge of the Trinity, and conſequently the Senſe and Import of the divine Names which contain it, by a continued Tradition from the *firſt* Patriarchs; and he cites the *Jetzirah* (a Book which the Jews aſcribe to *Abraham* himſelf; † but which, however *that* be, is conſidered of extreme Antiquity) where the *firſt* Perſon or Hypoſtaſis is deſcribed as כתר *Kather*, the *Crown*, or the admirable and profound Intelligence; the *ſecond* Perſon, חכמה *Chochma*, *Wiſdom*, or the Intelligence illuminating the Creation, and the ſecond Glory; and the *third* Perſon, בינה, *Binah*, or the ſanctifying Intelligence, the Worker

* GYRALD. *de Dijs Gent.* Synt. I. GALATIN. *de Arc. Cath. Ver.* l. ii. c. 10. KIRCHER. *Obel. Pamph.* l. iv. Hierogram. 3. & l. v. c. 3.

† HYDE *Rel. Vet. Perſ.* c. 2.

of

of Faith, and the Father of it, becauſe from his efficacious Agency it wholly proceeds.*

The moſt learned Divines and Expoſitors among the Jews, who preceded the Advent of *Jeſus Chriſt*, plainly indicated their Knowledge of this myſterious Truth, and expreſſed it nearly in the ſame Terms with us. They believed, taught and adored three *primordial Exiſtences* in the Godhead, which they called ſometimes מדות *Middoth*, or *Properties*, and ſometimes ספירות *Sephiroth*, or *Numerations*.† The later Jews, who are only Deiſts, wiſh to reſiſt this Evidence, by ſaying, that theſe *Sephiroth* were only meant for *Attributes*; but their Attempts have been very lame, and they are particularly puzzled to explain away the above Cabaliſtical Scheme, which was invented for the very Purpoſe of

* *Obeliſc. Pamph.* l. v. c. 3.—Exactly agreeable to which is that antient *Jewiſh* Prayer, or Anthem, called *Hoſannah rabba*, or *The great Hoſannah*, publicly ſung on the laſt Day of the Feaſt of Tabernacles: "*For thy Sake, O our* CREATOR, *Hoſannah. For thy Sake, O our* "REDEEMER, *Hoſannah. For thy Sake, O our* SEEKER, *Hoſannah.*" As if they beſeeched the Bleſſed Trinity (ſays Bp. *Patrick*, on *Levit.* xxiii. 40.) to ſave them, and ſend them Help.—See JENNINGS's *Jewiſh Antiquities*, Vol. ii. p. 231. It is alſo very remarkable, that the great Benediction, which was pronounced, under the Law, by *Aaron* and his Sons, was preſcribed in this particular Form. JEHOVAH *bleſs thee, and keep thee:* JEHOVAH *make his Face ſhine upon thee, and be gracious unto thee:* JEHOVAH *lift up his Countenance upon thee, and give thee Peace.* Upon which it has been obſerved, that "Pa-"rallel to this [treble Repetition of JEHOVAH] is the Form of *Chriſ-*"*tian* Baptiſm; wherein the three perſonal Terms of FATHER, "SON, and HOLY GHOST, are not repreſented as ſo many differ-"ent Names, but as one Name: The one divine Nature of GOD "being no more divided by theſe three, than by the ſingle Name "JEHOVAH thrice repeated. If the three Articles of this Benedic-"tion be attentively conſidered, their Contents will be found to "agree reſpectively to the three Perſons taken in the uſual Order of "*the* FATHER, *the* SON, and *the* HOLY GHOST. The FATHER is "the Author of *Bleſſing* and *Preſervation*. *Grace* and *Illumination* "are from the SON, by whom we have the *Light* of the *Knowledge* "of the *Glory* of GOD, in the *Face* of *Jeſus Chriſt*. *Peace* is the "Gift of the SPIRIT, whoſe Name is the *Comforter*, and whoſe firſt "and beſt *Fruit* is the Work of *Peace.*" See that excellent Tract, entitled, *The Catholic Doctrine of a Trinity*, by the Rev. Mr. *Jones*, of *Pluckley*, in *Kent*. p. 61. 3d. Edit.

† Ibid. l. v. c. 3. SUIDAS in ἅγιος.

expreſſing

expreſſing the three Hypoſtaſes in one Eſſence. Nor have they better Succeſs in averting the Force of ſome of their moſt eſteemed Comments upon the ſacred Writings, which declare the ſame Doctrine. Thus *R. Simeon*, and the famous *Jonathan*, treating upon the *Triſagion*, or *thrice Holy*, in the 6th Chapter of *Iſaiah*, ſay, That the *firſt* Holy implied the FATHER, the *ſecond* Holy the SON, and the *third* Holy the HOLY GHOST.* And it was almoſt an Adage amongſt them, That א *Aleph* by ב *Beth* (or אב the *Father* by בר the *Son*) created the World;† which exactly correſponds with what the Apoſtle ſays, that GOD *created all Things by* JESUS CHRIST.‡

It is alſo remarkable, that the Jews before *Chriſt* had a Title for the Godhead conſiſting of *twelve Letters*, which *Maimonides*, the moſt learned of all their Writers, owns to have been a compounded Name, or Name (as was common among the Rabbins) compoſed of the initial Letters of other Names. *Galatinus*, from *R. Hakkadoſh* (who lived about A. D. 150, or rather from *Porchetus Salvaticus*, or *Raymundus Martini*), believes that theſe twelve Letters were אב בן ורוח הקדש, i. e. *Father, Son, and Holy Spirit*. The Name, however, of twelve Letters was uſed by the antient *Jews* inſtead of the Name JEHOVAH, which they termed *Shem hamphoraſh*, the *expounded Name*, or Name which muſt be expounded by other Names to be underſtood, and which they imagined unlawful to be uttered. The Rabbins ſince *Chriſt* have adopted the Uſe of the Word *Adonai* for the ſame Purpoſe; which countenances the Suſpicion, that there was ſomething in the former Title contradictory to their preſent Opinions.§

* GALAT. *de Arcan.* &c. l. II. c. 1. See alſo the Extract of a Catechiſm amongſt the antient Jews by *Jac. Altingius*, cited by *Witſius*, [Œcon. Fœd. l. iv. c. 4. § 5.] which expreſsly teaches reſpecting the Godhead, that "THREE SPIRITS *are united in* ONE."

† KIRCH. *Oedip.* Synt. II. c. 7. *Obel Pamph.* l. iii. c. 9.

‡ Eph. iii. 9.

§ GALAT. l. II. c. II. SPANH. *Elench. Controv. cum Judæis.* c. v. POCOCK. *Not. Miſc. in* Maim. *Port. Mos.* p. 319.

An

An antient *Rabbi*, in deſcanting upon Deut. vi. 4. *Hear, O Iſrael, the* LORD *our* GOD *is one* LORD [שמע ישראל יהוה אלהינו יהוה אחד] urges that "The firſt JEHOVAH is GOD the *Father*; the ſecond Name אלהינו (*our* ALEHIM) is GOD the *Son*; for ſo he is called by the Prophet, IMMANUEL, *GOD with us*; the third Word JEHOVAH is GOD the *Holy Ghoſt:* And the fourth Word אחר i. e. ONE, is to ſhew the *Unity* of Eſſence in this *Plurality* of Perſons *. Many of the Cabaliſts uſed the ſame Names of *Father*, *Son*, and *Spirit*, for the three Hypoſtaſes, declaring at the ſame Time, that the Doctrine of the ספירות, or Perſons in Trinity, by no Means oppoſed that of the Eſſence in Unity. †

Now, if this Doctrine of the Trinity was an Article of Faith with the antient Believers (as perhaps may be fairly concluded from theſe Premiſes); it muſt have been through a direct Revelation at firſt, and afterwards (before the Uſe of Writing) through a continued Tradition to their Deſcendants, by the Channel of the primitive and once univerſal Language. ‡ And if that Language alone expreſſed, not by Words of human Invention but of divine Intuition, the Nature and Exiſtence of the Deity; it may naturally follow, that, when Men for their Profaneneſs were judicially deprived of it, they could not pronounce their *right* Apprehenſions of the Godhead (even ſuppoſing, they poſſeſſed any) but by *wrong* Terms of their own Invention, and ſo led their Succeſſors into wide Miſtakes concerning it.

But, however, the very Corruption of this Doctrine, among the moſt antient Heathens, proves, as forcibly as the Corruption of a Truth can prove the prior Exiſtence of it, that it is ſo far from being a Novelty, or the Illuſion of ſome ſuperſtitious Brains in recent Ages, that it prevailed even in the antediluvian World.—For, if the Doctrine was unknown before the Flood, it could

* ROSS's Πανσεβεια. p. 168. Edit. 3.
† GROT. *de ver. Rel. Chr.* l. v. c. 21.
‡ SELDEN. *Prolegom. de Diis Syris.* c. 2.

not

not have been corrupted afterwards by *Ham* (of whom we ſhall ſpeak preſently), ſince we find no new Revelation of it conceded to his Father, and there certainly could not have been any made to *Himſelf*. Beſides, if the *Unity* of the Godhead (or that the plural Word *Alehim* or *Elohim* * meant but one ſingle Perſon in the divine Eſſence) had comprized the whole Knowledge of *Adam* and the firſt Believers concerning this important Point; the Notion of a *Trinity* would not have been an *Abuſe* or *Corruption* of a Term expreſſing *Unity*, but an abſolute *Denial* and *Perverſion* of it. The Senſe muſt have been *wholly changed*, and altered from the original Idea. The Enemies of this Doctrine would do ſomething, if they could prove, that this Word, in its *plural* Form, was never intended to expreſs more than *ſingle*, undiſtinguiſhed, Eſſence. But, admitting the Point to have been revealed to the firſt Believers, and to have been inculcated by them upon their Succeſſors; we may eaſily gueſs, how the depraved Underſtanding of Man might pervert it to Polytheiſm, and how Superſtition could abuſe a Doctrine, which it was by no Means able to invent. An ill-conceived Opinion, reſpecting a *Plurality* in the *one* divine Eſſence, might indeed ſlide into the Notion of a Plurality of *Gods*. But if it had been underſtood from the Beginning, that there was only *one* infinite Mind, or Mode of Exiſtence, in the Deity, and that all the Titles and Characters given it imported no more; the very Reaſon and common Senſe of Mankind muſt have exploded the firſt Principles of Idolatry, which are ſo entirely repugnant to that Reaſon and common Senſe, and laughed them out of the World.

* " The *Jews* would perſuade us not to conſider this Word as a " plural Noun, but on ſome particular Occaſions. Whoever will " be at the Pains to examine their Reaſoning, will find it to be very " childiſh and inconſiſtent, wholly owing to their Hatred againſt " the Divinity of *Jeſus Chriſt*, and the Notion of a Trinity. But " when the *Jew* is become a *Chriſtian*, and the Stumbling Block of " the Croſs removed out of his Way, he can allow the Name *Elo-* " *him* to be *plural* as readily as other Men." See *The Catholic Doctrine of a Trinity*, p. 51. 3d. Edit.

It may alſo be remarked, that *Chriſt* and his Apoſtles conſtantly urged the Authority of the Old Teſtament in Support of their Miſſion and Doctrines: And, that the *Bereans* are particularly extolled for their diligent Inveſtigation of the Scriptures (which then were *Moſes* and the Prophets), as the proper Teſt of the Goſpel preached to them. But if the Doctrine of a Trinity had been underſtood not to have been revealed in thoſe Scriptures; the Maintenance of ſuch a Notion muſt have appeared to them as very extraordinary and very unaccountable. The direct Propagation of ſo grand a Tenet relative to the Nature and Exiſtence of GOD, if that Tenet had been of *new* or of *late* Deduction, would certainly have met with particular Notice and Oppoſition from the Scribes, Prieſts, Phariſees, or ſome other Jewiſh *Literati*. But we do not find the leaſt Objection made to the Goſpel upon this Account in the Apoſtle's Days, nor for ſome Time afterwards; from whence there is the ſtrongeſt Reaſon to conclude (were we even deſtitute of more poſitive Evidence), that this Doctrine was of public Notoriety and generally entertained by the Jews, antecedent to the Manifeſtation of the *Meſſiah*. The ſame Argument will alſo hold againſt the Introduction of ſo remarkable a Dogma in any particular Age of the World. For, if it had not been underſtood by the Church of GOD *from the Beginning*, it muſt have been a Novelty *whenever* it was revealed afterwards; and if a *Novelty*, then (to ſay the leaſt) a mere idle Speculation; becauſe if Men had been ſaved without the Knowledge of ſo grand a Truth in any *former* Period, there can be no Reaſon given, why they ſhould not be equally ſaved without it in any *ſubſequent* one. But as there can be no *Life eternal* without the proper *Knowledge* of GOD and of JESUS CHRIST *whom he hath ſent:* So this Knowledge is only attainable by divine Revelation, through which we are led to the Belief of the Trinity.

As the Doctrine of the Trinity then is of the utmoſt Conſequence to the whole of Chriſtianity, and as the chief Scope of the ſubſequent Eſſays is inſeparably con-

nected with it; it seems no useless Labour, nor idle Research, to investigate these Corruptions of the original Revelation, and to trace the impure Stream, through many a winding Channel, down from its Fountain Head. And though there undoubtedly are many palpable Absurdities in the Heathen Theology; yet (as the learned Bp. *Stillingfleet* has justly remarked), "When we have a "greater Light in our Hands of divine Revelation "[meaning the written Word], we may in this Dun-"geon find out *many excellent Remainders of the antient* "TRADITION, though miserably corrupted" and abused.* Nor can it be an unpleasing Engagement, for a Mind athirst for Truth, to pursue its narrow Tract through Ages now remote, and to mark its antient Progress in Times almost unknown. The Inducement is the more impelling, since able Men, who have gone before us, have not only cleared but enlightened our Path through the intricate Mazes of the Pagan Mythology, and even shortened the Way to this important Knowledge. †

MAN no sooner fell from GOD, than he *became vain in his Imaginations, and his foolish Heart was darkened.*

* *Orig. Sacr.* l. i. c. 2. § 7.

† Though the Author differs in Sentiment from a learned and ingenious Writer, who asserts that the *antient* Heathens had *never* any Conception of an *intellectual*, but only of a *physical*, Trinity, and that to suppose the contrary, would be only "exalting the prophane Ab-"surdities of Heathenism;" yet he perfectly agrees with him in the following Extract. "It is granted, that, upon the Rise and Pro-"gress of Idolatry, the *most antient* Heathens carried off *many sublime* "*Mysteries* of the *true* Religion, and purloined *more* in after Ages "from the *People of* GOD; yet, *when they were in Possession of them*, "they mixed them up with their own Atheistical Principles, then "strained away the purer Part of the Mixture, and let it run to "waste: So that, if we now seek it again from them, there is little "to be found but their own filthy Sediments instead of it. And if "in scattered Fragments, borrowed from the *Hebrews*, there should "be found *some* dark *Notices* of the TRUE GOD; yet, after all, we "are not to *form* our Sentiments from the Heathen Theology, but "to *reform* and *correct* that by the Christian." See *Jones*'s Answer to "Essay on Spirit." p. 230. 2d. Edit.

Consequently

Conſequently in the firſt Ages of the World, as well as in the preſent, none could know GOD, but thoſe to whom He made himſelf known, and to whom He imparted the Light of Life. It cannot therefore be ſurpriſing, that, being left of GOD to the Blindneſs and Folly of his own Mind, he ſhould corrupt the original Ideas of Religion and Truth, and begin thoſe Superſtitions and Idolatries, which ſucceſſive Generations carried on and eſtabliſhed throughout the World. Accordingly, ſo early as the Time of *Enos*, the great Defection, from the right Object of Worſhip revealed to the firſt Patriarch, is thought by many to have commenced; and that the Text in *Gen.* iv. 26. rendered, *Then* BEGAN *Men* TO CALL UPON *the Name of the* LORD, might more juſtly be tranſlated, *Then Men* PROFANED *in calling upon the Name of* JEHOVAH; as the ſame Word is conſtrued in *Lev.* xix. 12. and in other Places. So that, according to *Selden*'s Opinion, which he confirms by the Arabic and other Verſions of the Text, it is as if *Moſes* had ſaid, "Then began Men to depart from the right Wor-"ſhip of the true GOD, and to attribute his eſſential "Perfections to the heavenly Bodies, his Creatures." * And, indeed, nobody can doubt that Believers, ſuch as *Abel* and *Seth*, for inſtance, called upon or worſhipped JEHOVAH long BEFORE that Period (which was about 240 Years after the Creation); ſince Invocation is of the Eſſence of Faith, and, without which, Faith itſelf could not poſſibly exiſt. It has been obſerved by many, that all the antient Jews, and ſome of the moſt learned Chriſtians, concur in expounding this Paſſage, as giving an Hint of the firſt Riſe and Profeſſion of the Zabaiſtic Idolatry, which conſiſted in perverting or profaning the peculiar Names of the Deity, and in aſcribing to the Powers of Nature, to the *Hoſt* of Heaven, and to *ſecond* Cauſes, what only pertained to the *Author* of Nature and to the *firſt*. † St. *Jerom* deduces the Origin of Idolatry from a ſtill higher Source,

* *De Diis Syris Prol.* c. 3.

† KIRCH. *Obel. Pamph.* l. iii. c. 13. SPANHEM. *Hiſt. Eccles. Vet. Teſt.* p. 279. ROB. *Theſ.* in חלל. *Ant. Univ. Hiſt.* Vol. i. B. i. Note R.

and traces it up to *Cain*. He inſiſts, that the City, which is ſaid to have been built by that Apoſtate, and to have been called after the Name of his Son, is to be underſtood in a myſtical Senſe; and that it means the ſpiritual *Sodom* and *Egypt* of the unbelieving and idolatrous World.* And that as to *Cain*'s dwelling in the Land of *Nod*, the Scripture, rightly tranſlated, does not mean his Reſidence in a Country of that Name; but that he was (according to the Curſe) a Fugitive and a Vagabond upon the Earth. The Word *Nod* ſignifies *fluctuating* and *unſettled*;† and the whole Verſe might be thus rendered, *Cain went out from the Face of* JEHOVAH [i. e. as ſome underſtand it, left off all Profeſſion of the true Religion] *and dwelt in an unſettled Land* [an *Hebraiſm* for no Settlement at all] *on the Eaſt of* [or before] *Eden*. The next Thing ſaid of him is, that *he built a City*. The *Father* juſt mentioned well obſerves, that *Hereſy*, on Account of the Multitude of its deceiving Advocates, is frequently called a *City*, and an exulting City too, through its Arrogance and Pride.‡ R. *M. Nachman* has made a like Remark,—that Idolatry (which is the vileſt Species of Hereſy) has one of its Names from its Pride and Preſumption.‖ And, again, *Jerom* obſerves, that there are two principal Cities in the World; *Babylon* and *Jeruſalem*: *Babylon* is compoſed of thoſe evil ones, who perſecute the Faithful; and *Jeruſalem* is *Anima electa*, the elect Soul.§ The former are of the City which *Cain* built;¶ the latter belongs to *a City which hath Foundations, whoſe Builder and Maker is GOD*; even to that *New Jeruſalem, which is from above*, and *is the Mother of all* the Redeemed. The Sin of *Cain* is thought to have conſiſted in theſe three things: His Unbelief or Denial of the *bleſſed Seed* and Saviour, his Idolatry,

* See Ezek. xvi. 46—50.

† HIERON. *Quæſt. in Genes.* Tom. i. et *Epiſt.* xvii. *ad* Marcellam.

‡ Ibid. *Comment. in* Iſaiah. xxii. 2.

‖ POCOCK. *Not. Miſc. in* Maim. *Port. Moſ.* p. 166.

§ *Com. in* Pſalm. LV.

¶ Jude 11.

and

and his Corruption of the divine Inſtitution of Sacrifice. * And indeed it is not improbable, that *Cain*, if he was not the firſt Pagan himſelf (though Bp. *Cumberland*, † upon the Authority of the *Phœnician* Hiſtory, ſeems to think he was) laid the Foundation of the ſubſequent Hereſies, in offering the Products of Nature, raiſed by his own Culture, inſtead of a Sacrifice for Sin, or a Memorial of his Dependence upon the great Propitiation which ſhould come into the World. We have remarked, that the Inſtitution of this Rite ſeems not obſcurely hinted in the Covering of Skins (ſuppoſed of *ſacrificed* Beaſts) which GOD put upon and cloathed our firſt Parents with. ‡ If GOD cloathed them, they were ſheltered from the Vengeance due to their Sins, and from the Wrath to come. However, *Joſephus* is of Opinion, that *Cain*'s immediate Deſcendants ſwerved from all Goodneſs and Truth with their Father: § And it is more than probable (becauſe it is uſually the Caſe) that this Corruption of Manners was but the natural Effect and Conſequence of a *prior* Corruption of Principles. *Tertullian* ſtates, from the (apocryphal) Book of *Enoch*, that, in the Time of that Favourite of Heaven, the Apoſtacy from the true Religion had deſcended ſo low as to the ſetting up of Idols; and that he foretold all the Abominations which ſucceeded, in eſteeming the Elements and all the Subſtances found in the Air, in the Sea, and upon Earth, as Objects of Worſhip, inſtead of the LORD ‖. *Enoch*, as *Selden* obſerves, was tranſlated about ſeven hundred Years before the Flood; ¶ or about eight hundred and ſixty Years after the Apoſtacy of *Cain* and Murder of *Abel*. Abp. *Uſher* ſeems to be of the ſame Opinion, and ſays, that "in the Time of *Enoch* the Worſhip of GOD was

* SPANH. *Hiſt. Eccles. V. T.* p. 279.
† CUMB. *Sanch.* p. 222, 236.
‡ Gen. iii. 21.
§ *Ant. Jud.* l. i. c. 2.
‖ TERTUL. c. iv. *de Idol. init.* &c.
¶ *Proleg. de cult. extran. primord.* c. 3.

wretchedly corrupted by the Race of *Cain*." * Nor did this ſad Corruption reſt with the Deſcendants of *Cain*; for we find, that the Declenſion from Truth ſpread wider and wider among all Men. At length, they, who (as it is juſtly ſuppoſed) were called *the Sons of GOD* from their Profeſſion of the true Religion, became infected with the prevalent Corruptions of the Age, by their Intermarriages with *the Daughters of Men*, or the Profeſſors of Idolatry. Such Kinds of Marriages (as an excellent Author well obſerves) were always followed by a Corruption of Religion and Manners. † Thus, in a ſhort Time from this *unequal* ‡ Intercourſe, it appears, that GOD *ſaw the Wickedneſs of Man was great in the Earth*; that *the Earth was corrupt before GOD, and filled with Violence*; and that *all Fleſh had corrupted his Way upon the Earth*. § Yet there was, even then, *a Remnant which ſhould be ſaved*. At that Time, and indeed at all Times, the true Religion ſeems to have been like a Spark of Fire in the Ocean; ever ſurrounded by Corruption and Infidelity, never totally extinguiſhed or deſtroyed. The antient faithful Line is carefully recorded in Scripture; and it was decreed, that every Member of it ſhould be *taken from the Evil*, and paſs out of the World in the ordinary Courſe of Nature, before the Flood ſhould drown the Multitude of the Ungodly. *Methuſelah* and *Lamech*, *Noah*'s next Progenitors, are thought by Chronologers to have yielded up their Spirits to GOD; the *former* only a few Months at the moſt, and the *latter* about five Years, before the Deluge. In this reſpect, there ſeems a near Reſemblance (as *Chriſt* indeed hath foretold there ſhall be) between this grand Event and the final Diſſolution of all Things. The choſen Seed, whoſe Work was done, were ſafely gathered in before the Storm; and the choſen Seed, who were yet to carry on the Deſigns of Providence, were wonderful-

* Usher's *Annals*.
† Witsii Δεκαφυλον. c. iii. § 9.
‡ 2 Cor. vi. 14. Neh. xiii. 26.
§ Gen. vi. 5, 11, 12.

ly

ly ſecured and preſerved. So, hereafter, the laſt of GOD's Elect ſhall be happily received to Glory, either through Death, or a momentary Tranſmutation from Corruptibility and Sin; before the Almighty will diſſolve the preſent Harmony of the Elements, ſuffer them to ruſh into their primitive Confuſion, or commit the polluted World to an all-devouring Flame. *Noah* was the only Exception to the general Depravity of Sentiment and Practice, which had covered the Earth with a worſe Deluge than that of Water; and undoubtedly, as the great Preacher of Righteouſneſs, he handed down the true Religion to the ſucceeding Generation. But GOD permitted, for ſome wiſe Ends beſt known to Himſelf, that the falſe Religion ſhould alſo find an Advocate in one of *Noah*'s immediate Offspring, who muſt have derived his Acquaintance with it from what he had ſeen before the Flood, in his common Intercourſe with Mankind. So true is it, as a good Man often obſerved, that "Grace does not run in the Blood;" or, as *Tertullian* remarked in his Time, *Fiunt, non naſcuntur Chriſtiani*, People are *not born* Chriſtians, or Believers, but *made* ſuch.

This Inſtrument of Evil was *Ham* or *Cham*. He was a ſhameleſs, undutiful Son, and therefore a fit Subject for *Satan* to work upon in his great Buſineſs of perverting the World. Every Body knows, that, for his Impudence and his Wickedneſs, he received (and doubtleſs by the Ordinance of GOD) the prophetic Malediction of his Father: And this, however lightly he thought of the Matter, ſeems to have entailed both temporal Dereliction and eternal Wretchedneſs upon him.

Ham is ſuppoſed to have planted himſelf in *Aſſyria* or (as *Lactantius* * rather ſuppoſes) in *Arabia*; and it is be-

* *De orig. error.* L. 11. c. 13. It is obſervable, that moſt of the Terms, or Titles, uſed in Idolatry, came from *Chaldea* and other oriental Parts into *Egypt* and *Greece*. From this Circumſtance it is natural to conclude, that Idolatry, particularly that Species of it ſtyled *Zabaiſm*, originated at *Ur*, or the Regions abounding with Bitumen and Fire, adjacent to *Babylon*, and that the true Religion was corrupted there. BRYANT's *Anal. Ant. Myth.* Vol. 1. p. 208.

lieved

lieved that, from him and his Poſterity, many of the neighbouring Nations received both Idolatry and Inhabitants at once. It is the leſs improbable, becauſe there ſeems a pretty near Agreement in the firſt Principles of all the falſe Religions; and ſuch an Agreement, as proves them to have been joint and mutual Corruptions of the true one. If he and his Offspring (as *Spanheim* * ſuppoſes) revived the Hereſies and pernicious Errors of *Cain*; it is no Wonder, that the farther Apoſtacies, which theſe produced, ſhould retain ſome Features analogous to the Parent-Stock. *Ham* had four Sons, who became the Heads of ſo many Nations, which ſcattered themſelves over a vaſt Extent of Country, laying the Foundations of ſeveral mighty Kingdoms. St. *Auſtin* thinks, and with ſome Probability conſidering the *plural* Termination of their Hebrew Names, that we are not to look upon them (at leaſt upon the Sons of *Mizraim*) as mere Individuals, but as Bodies of Men and reſpective People.†

There are many Doubts reſpecting the Name or Perſon of *Ham*, but none concerning his Defection from the true Religion. He is ſuppoſed by *Kircher* to have been the FIRST *Zoroaſter* (for many of different Countries bore this Title); which Name he derives from three *Chaldee* Words, ſignifying, "The Idol-maker of the hidden Fire;" though ſome think the Title or Surname (for it evidently appears to be no other) means ſimply, "The Fire-Worſhipper." Others again have a yet different Etymology, ‡ and ſuppoſe he was ſo named from the *Sun*, which he taught to be the Object of Worſhip, and which was named *Zor-aſter*. For Support of his Opinion, *Kircher* cites *Abeneph* the Jew, who wrote an Hiſtory of *Egypt* in Arabic, and who aſſerts, That *Cham* or *Ham*, the Son of *Noah*, firſt inſtituted the Worſhip of Idols [after the Flood], and introduced the magical Arts

* *Hiſt. Eccles. V. T.* p. 291.
† *De Civitate Dei.* l. xvi. c. 3.
‡ Mr. BRYANT's *Anal. Ant. Myth.* Vol. II. p. 115.

into

into the World; whoſe Name [or *Cognomen*] was *Zuraſtir*, or *the perpetual Fire.** He alſo cites *Benjamin* of *Tudela*, the famous Jewiſh Traveller, who in his *Itinerary* gives an Account of the Manner of this Fire-Worſhip, and ſays, that they, who worſhip the Fire [as the firſt Cauſe of all Things, or GOD], adored the *Sun* as the Source of it, and made an Image to reſemble the ſolar Orb.† It is well known, what Kind of Image this was at *Heliopolis*, a City ſo called from its profeſſed Worſhip of the Sun‡; as many other Cities and Countries were from the prevailing Kind of Idolatry within them. Thus *Hermopolis* and *Panopolis* in *Egypt* were ſo named from *Hermes* and *Pan*, the ſuppoſed tutelar Deities or Genii of thoſe Cities; and alſo *Ur* in *Chaldea* (which ſignifies Fire) from the Fire-Worſhip eſtabliſhed there.§ Probably *Nebuchadnezzar*'s golden Image, in after Times, was an Idol dedicated to the *Sun*. Theſe *Sun-Idols*, which in Scripture are called *Chammanim* or *Hammanim*,‖ were Images expoſed to the *Sun*, and ſometimes upon the Tops of Houſes (from whence probably came the *Penates* or Houſhold Gods of later Idolaters): They are imagined to have received their Name from *Cham* or *Ham*, as he is alſo ſuppoſed to have obtained that Title, by Way of Stigma or Reproach, from *Chammah* or *Hammah*, which implied (according to the Notion of the Pagans) that penetrating ſolar Heat, diffuſed through the World, which generates all things.¶ Whence likewiſe the *Chamos* or *Chemoſh*, the yet more debaſed Idea and obſcene Abomination of the *Moabites*; the *Mipbletzeth*** of idolatrous *Iſrael*;

* *Obel. Pamph.* l. 1. c. 2.

† Ibid. l. i. c. 2. Jos. Scaliger. *de emend. temp.* l. vi.

‡ Marcrob. *Saturnal.* l. i. c. 23.

§ Seld. *de Nergal.* Synt. ii. c. 8. Kirch. *Oedip.* Synt. i. Nom. 6.

‖ Lev. xxvi. 30. 2 Chron. xxxiv. 4. Iſaiah xvii. 8. xxvii. 9. &c.

¶ *Seld. de Diis Syris.* Synt. xi. c. 8. Kirch. *Ob. Pamph.* l. 2. c. 2. Godwin's Moſes and Aaron. l. iv. c. 6.

** 1 Kings xv. 13. The Word *Idol*, in this Text, is in the Original *Mipbletzeth*; a ſhamefully indecent Image of *Baal-Phegor*, or *Peor*, worſhipped chiefly by Women and effeminate Perſons.

and

and the *Phallus* and *Priapus* of *Greece* and *Rome:* Whence alſo that general Adoration of the Sun, as the Author of all Fruitfulneſs, which prevailed over the Eaſtern, and great Part of the Weſtern World.

Cuſh * or *Chus*, the Son of *Ham*, is ſuppoſed to have been the ſecond *Zoroaſter*, and probably deſerved the Name as much as his Father. Dr. *Hyde* † inſiſts upon a *Perſic Zoroaſter*, (with whom *Suidas* ſeems to agree, calling him *Zoroaſtres Perſomedus*, and Father of the Magi ‡), who (if they are right) muſt be different from theſe abovementioned, becauſe he is ſtated to have lived ſo late as to obtain his Principles of Religion from *Abraham*. But this Tuition from the Patriarch may well be doubted, ſince the ſuppoſed Diſciple cannot be acquitted of a Sort of philoſophical Deiſm, if he may of Idolatry itſelf (which *Hyde*, againſt the Opinion of the Fathers, § labours to prove); and therefore could have learned *neither* of theſe from *the Friend of* GOD ‖. He even ſuppoſes, that the Word *Brahma* or *Brahama*, among the *Eaſt Indians*, might be derived from the Name *Abraham*; and imagines that *Brahamans*, or Prieſts, is but another Word for *Abrahamites*. ¶ *Cuſh*, however, inhabited the Tract about *Babylon*, or (as *Al Tabari*, a *Perſian* Author of great Authority in the Eaſt, affirm) was King of the Territory of *Babel*; **

* *Gregorius Turonenſis*, cited by Mr. *Bryant*, aſſerts; *Primogeniti* Cham *filii* Noë *fuit* Chus. *Hic ad* Perſas *tranſiit, quem* Perſæ *vocitavere* Zoroaſtrem. *Anal. Ant. Myth.* Vol. ii. p. 120.

† *Rel. Vet. Pers.* c. xxxii. "*Said Abn Batrick* ſtyles him *Zoroaſht*, but places him in the Time of *Nahor*, the Father of *Terah*, "before the Days of *Abraham*." BRYANT'S *Anal. Ant. Myth.* Vol. II. p. 113.

‡ SUIDAS *in verb.*

§ *Theodorus Mopſueſtias*, or Bp. of *Mopſueſtia*, in particular, wrote three Books againſt the Idolatry and Corruption of the *Perſian* Religion; and concerning the Preſervation of the true Worſhip of GOD, from the Beginning of the World to the Advent of *Chriſt*. PHOT. *Biblioth.* Cod. lxxxi.

‖ James ii. 23.

¶ *Rel. Vet. Perſ.* c. 2.

** *Ant. Univ. Hiſt.* Vol. i. b. 1. c. 2.

whence

from whence his Poſterity, for the Sake of Room, migrated into *Arabia*; and, from them, *Arabia* was originally called the Land of *Cuſh*, and afterwards the Land of *Havilah*. * Yet it ſeems extraordinary, that St. *Jerom*, and other Expoſitors (who have followed the *Septuagint*), ſhould by *Cuſh* underſtand the modern *Ethiopia*; which indeed, for many Reaſons, ſeems utterly improbable. † *Hofmann*, in his valuable *Lexicon Univerſale*, proves from many Authorities, that "There were antiently two *Ethiopias*," which appear to have been much confounded, and eſpecially by heathen Writers. But the *Ethiopia* of the Old Teſtament, which is wonderfully exact in its Geography, was probably the general Name of that Tract of Country, which reaches from *Paleſtine* in the Weſt to *Perſia* in the Eaſt, including the greater Part of the preſent *Arabia*. Thus *Moſes*, who married a *Midianite*, is ſaid to have married an *Ethiopian*, Numb. xii. i. What is now called *Ethiopia*, was very little known, and ſeems ſcarce to have entered into the antient Hiſtory of the Jews. *Miſraim*, the Brother of *Cuſh*, with his eight Sons (according to *Joſephus* ‡) went down into and peopled *Egypt*. *Phut*, another Brother, was the Father of the *Ethiopians* and other *Africans*; § and *Canaan*, the fourth of this hopeful Stock, ſettled upon that Tract of Country, which was the antient *Meſopotamia*, and was bounded by the Eaſtern Extremities of the *Mediterranean Sea*.

. *Chus* and *Miſraim (par nobile fratrum)* proved themſelves Brethren in Iniquity, as well as in Blood, and propagated to their reſpective Deſcendants the idolatrous Tenets, derived from their Father. ‖ Some have ſuppoſed that *Belus* and *Cuſh* were the ſame Perſon: ¶ If

* *Ibid.* Vol. i. p. 370. HYDE *de Rel. Vet. Perſ.* c. 2. BOCHART in *Phaleg.* l. iv. c. 2. *apud* SPANH. *Hiſt. Eccles.* p. 289. ESTIUS in *Gen.* 11. 8.

† HIERON. *de Nom. Hebr.* Tom. i.

‡ *Ant. Jud.* l. i. c. 3

§ SPANH. *Hiſt Eccles.* p. 290. Ezek. xxvii. 10.

‖ KIRCH. *Oedip.* Synt. iv. c. 2.

¶ HYDE *de Rel. Vet. Perſ.* c. 2. SPANH. *Hiſt. Eccles.* p. 293.

ſo,

ſo, *Ninus* and *Nimrod* certainly were. * It has been likewiſe imagined, that *Belus* and *Ninus* were mere ideal Characters. † But however that may be (as there is indeed ſome Reaſon to doubt), it is thought, that *Nimrod*, or (as *Joſephus*, after the Greeks, calls him) Νεβρωδης *Nebrod*, did not decline from the Apoſtacy of his Anceſtors; but, on the contrary, carried the Impieties of the falſe Religion to a much greater Length than all who went before him. Hence, as a Reproach (which is uſual in Scripture), he obtained among the true Profeſſors the opprobrious Title of *Nimrod*, ‡ or *ſtubborn Rebel*, againſt GOD; though, perhaps, his original Name might have been *Nin*, or *Ninus*. *Cedrenus* ſays it was Ευηχιος, *Euechius*. It is recorded of him, that he was *a mighty one in the Earth*, had acquired large Influence and Power, and was (according to the original Text) *a mighty Hunter againſt the Face of the* LORD. § *Ludovicus Vives*, in his Commentaries upon St. *Auſtin*, with ſome other Expoſitors, concurs with that great Man in this Senſe of *Nimrod*'s Character: ‖ And there is reaſon to believe, that not only his Ambition ſpurred him on to eſtabliſh Deſpotiſm over the Liberties, but that his Superſtition prompted him alſo *to hunt* after the very *Souls*, ¶ of Men. In both theſe reſpects, he ſeems to have acquired a diabolical *Might*, and to have well deſerved the Epithet of *Nimrod*, or *Rebel* againſt the LORD. All the oriental Nations conſider him as the Author of the Sect of the *Magi*, or Worſhippers of Fire: ** Which Opinion *Clemens Romanus*, writing to St. *James*, ſeems to follow, in ſaying, that *Nimroth* was the firſt King, as well as Builder, of

* *Bochart* endeavoured to prove, that *Belus* was the ſame as *Nimrod*. GALE's *Court of the Gent.* Vol. i. l. 2. p. 32.

† BRYANT's *Anal. Ant. Myth.* Vol. II. p. 99.

‡ HYDE *ibid.*

§ Gen. x. 8, 9.

‖ AUG. *de Civit. Dei.* l. xvi. c. 3. LUD. VIVES *in loc.* & *in* Ps. xciv. ESTIUS in *Gen.* x. 9. EDWARDS's *Excellency &c. of SS.* Vol. iii. p. 104.

¶ Ezek. xiii. 18, 20.

** *Ant. Univ. Hiſt.* Vol. i. b. i. c. 2.

Babylon,

Babylon, and that from thence he went among the *Perſians* and taught them to worſhip the Fire. Probably he ſubtilized upon the Matter, and inculcated, not the Adoration of the Element itſelf, but of the Deity, which they, and after them the *Syrians* and *Phœnicians*, believed to reſide in it. The *Babylonians*, *Aſſyrians*, and ſome other Orientals, are ſtated to have received their erroneous Principles from him; as the *Egyptians*, *Arabians*, *Lybians*, &c. are concluded to have derived their Corruptions from the Sons of *Chus* or *Miſraim*. And we are told, that, in the Time of *Seruch* or *Serug* (who was born 163, and died 393 Years after the Deluge *), the Minds of Men were become ſo infatuated by Superſtition and Idolatry, that, even in that early Age, they began to offer *their Sons and their Daughters to Devils*.†

THE People of *Chaldæa*, who, according to *Jamblichus*, ‡ were earlier in the Profeſſion of their Religion, as well as in the Arrangements of civil Polity, ‖ than the *Egyptians*, and probably were their Præceptors in whatever the latter retained of the Zabaiſtical Superſtitions; appear to have derived their Notions of the Trinity from their *Zoroaſter*, whoever that Perſonage was, or how early ſoever he lived. Even the *Egyptians* themſelves ſeem to acknowledge it in *Iſaiah* xix. 11. where *Pharoah* is prompted by his wiſe Counſellors to declare, *I am the Son of the Wiſe*; *the Son of the Kings of the Eaſt*; founding the Claim to Knowledge on his *Eaſtern* Deſcent. § From the Teſtimony of *Numeni-*

* USHER's *Annals*; who follows *Conſtantine Manaſſes* in computing the early Ages, as Dr. *Blair* does *both* in his chronological Tables.

† SAID ABN-BATRICH *apud* SELD. *Prol. de cult. extran. primord.* c. 3. PHILO JUDÆUS *apud* SUID. *in* Αβραμ. SPANH. *Hiſt Eccles.* V. T. p. 291. CEDREN. *Syn. Hiſt.* p. 37.

‡ *De myſt.* §. i. c. i.

‖ STILLINGFL. *Orig. Sacr.* l. 1. c. 3.

§ בן מלכי קדם. Our Tranſlation has it, *Son of antient Kings*, which certainly could not be a Plea for Wiſdom; but to boaſt his Pedigree from the *Wiſe* and *Learned* Kings of the *Eaſt*, was to boaſt of the higheſt Advantages of acquiring Knowledge.

us * the Philoſopher we learn, that *Zoroaſter*, like other Gentiles, repreſenting the firſt Perſon in the Trinity as chief Agent, inculcated, that He made all Things by his Wisdom and Love; which Names are ſo exactly correſpondent to the Characters of the *ſecond* and *third* Perſons, exhibited in the Bible, that it cannot be an haſty Concluſion to ſay, that *Zoroaſter* muſt neceſſarily have received this Knowledge from a Tradition of that divine Revelation, which was afforded to the Patriarchs from the Beginning. The *Magi* (from whoſe Progenitor *Magus*, or *Chus*, or *Nimrod*, or *Zoroaſter*, the genuine *Scythæ*, ſtiled *Magog*, as well as the *Canaanites* and many other Orientals, are believed to have been deſcended †), who were of a different Profeſſion from thoſe uſually called *Chaldæans*, whoſe Attention was turned principally to Aſtronomy and Science; followed the Opinions of their Anceſtor, and, while they followed, corrupted them. Theſe *Magi*, whoſe Buſineſs chiefly related to Religion, maintained concerning the Deity, that He exiſted in a *firſt*, a *ſecond*, and a *third* Mind. Of theſe the firſt was, according to *Damaſcius* who treated of their Theology, the Paternal Mind, "ſupereſſential in itſelf and the Principle of all Eſſence;" the ſecond was the Filial Mind, generated by the firſt, the Creator of the material World; and the third was the Efficient Wisdom and Power of the other two, to which they gave various Denominations. ‡ They alſo held, that there were three Trinities of Νοες, Minds or Spirits, which at length were eſteemed Θεοι or Gods; and that the two laſt of theſe Trinities proceeded from the firſt; the Perſons in which they ſtyled Πατηρ, Δυναμις and Νους, §the Father, Power, and Mind; or, according to others, *Ormaſes*, *Mitris*, and *Ariminis*, which they interpret, God, Mind, and Soul. From a farther Perverſion of this already perverted Dogma,

* *Obel. Pamph.* l. iii. c. 9.
† Bryant's *Anal.* Vol. i. p. 8.
‡ Jambl. §. 8. c. 2. *in* T. Gale *not.*
§ Ibid. § 2. c. 3. *in not.*

all

all the myſtic Nonſenſe and unintelligible Futilities of the Valentinians, Gnoſtics, and others, after the Chriſtian Æra, were derived. Indeed, the Principles of the *Magi*, as well as of thoſe later Heretics (who were ſolidly refuted by *Irenæus*, *&c.*), were alike corrupted Deflections from one true Religion, and particularly from the pure Doctrine of the Trinity; though, it muſt be owned, with this Difference, that the Chriſtian Depravers diſgraced even the Heathen Opinion which they adopted, both in Degeneracy of Principle and Iniquity of Practice. The Corruptions of the beſt Things are uſually the worſt Corruptions: And a Chriſtian Infidel (if the Term may be uſed), it has often been remarked, is not only the moſt inexcuſable, but generally the vileſt, of Infidels.

If *Miſraim* planted Idolatry in *Egypt*, it appears, that it did not die there. It was a fruitful Soil in all reſpects, and was particularly ſo to this noxious Weed, the Seeds of which, impregnated with all the Evils of *Pandora*'s fabled Box, were ſcattered from thence over moſt other Parts of the habitable World. About the Time of *Abraham*, *Zoroaſter Miſraim* (whom ſome call *Miſra*, others *Mithra*, and others *Oſiris*) is ſaid to have lived.* This perhaps was the *Zoroaſter* (ſince the Age and Time were the ſame) from whom, Dr. *Hyde* ſays, the *Perſians* received their Religion; though *they* contend, that it was derived to them, through him, from *Abraham* himſelf. But as they trifle about the Patriarch's delivering them a Book, or the Copy of a Book, which (they aſſert) he received from Heaven; their Veracity demands no great Credit in other Parts of the Detail, which they offer concerning both *that*, and their Principles. *Zoroaſter Miſraim*, or Son of *Miſor*, is thought to have been the firſt King of *Egypt* or *Pharoah* (which was once the common Title to their Kings, as that of *Auguſtus* to the *Roman* Emperors),

* Kirch. *Obel. Pamph.* in Chronol. Euseb. *de præp. evang.* l. x. c. 3.

and

and is ſaid to have lived near 2000 Years before the Birth of *Chriſt*. In Succeſſion to him appeared the famous *Hermes Triſmegiſtus*, or *Taut*, or *Thoth*, or *Theuth*; by whom the *firſt* Egyptian Pyramids are ſaid to have been raiſed,* and who is held to have received the Name תעות *Taut*, (which in the *Phœnician* Language ſignified both *Error*, and an *Idol* then the Cauſe of Error) from the Orthodox; which the Pagans, through Ignorance of its Meaning, afterwards retained; proving thereby their Ignorance alſo of the very Origin and Principles of their own Theology.†

Having attempted this ſhort Sketch of thoſe dark Times; we may now proceed to the Inveſtigation of what was more immediately in View, and try to diſcern, amidſt this great Gloom and Obſcurity, ſome faint Rays of the antient Light of Truth, which had not wholly diſappeared, though more and more contracted, in the idolatrous World.

THE Apoſtle ſays, WHEN *they* [the Heathens] KNEW GOD, *they glorified him not* AS GOD, *neither were thankful; but became vain in their Imaginations, and their fooliſh Heart was darkened.*‡ This Text *Auſtin* applies to *Hermes* and the *Egyptians*:§ And it plainly and directly implies, that ONCE they did know him. How they *glorified him not* AS GOD, and *became vain in their Imaginations*, the Apoſtle alſo informs us; *Profeſſing themſelves wiſe* [in myſtical Repreſentations and Symbols of divine things invented by themſelves] *they became Fools* [worſhipping the Symbols themſelves], *and changed the Glory of the uncorruptible* GOD *into an Image made like to corruptible Man.* They erected a Statue in the Form of Man, which was called PAN, or *univerſal Nature.* Here appears the common Miſtake of all antient and modern Heathens, in exalting *Nature* above, or inſtead

* Ibid.

† HYDE *in* Abr. Peritſol. *Itin. Mund. Edit.* G. Sharpe. Vol. i. p. 54.

‡ Rom. i. 21, &c.

§ AUG. *de Civ. Dei.* l. 8. c. 11.

of,

of, the GOD of Nature. Its Head was deſigned to repreſent the *Sun*; and the other Parts of the Body bore a myſtical Alluſion to the active and paſſive Properties of the mundane Syſtem. And as *Herodotus* tells us (in which *Diodorus Siculus* agrees)*, that the *Egyptian* PAN was *the firſt and the oldeſt* of all the Gods, and therefore in the higheſt Eſteem; ſo it ſeems, that they intended, by this *Icon* or hieroglyphical Repreſentation, to adore the Powers and Energies of Heaven and Earth, acting in Concert as the Parts of one great *Animal*, and directed by one Influence or Wiſdom, which (according to their Hypotheſis) phyſically reſided in the Sun.† The Heathens themſelves give no Account of any Idol, at leaſt in human Shape, prior to this. This Myſtery of Iniquity did not reſt here; for, when the Powers and Attributes of GOD and of Nature were depicted under hieroglyphical Symbols,‡ taken from ſuch Animals or Things as appeared to bear the greateſt Analogy to thoſe Powers and Attributes; the common People, who were not allowed to underſtand, or could not obtain the Key to, theſe ſacred Characters,§ fell into the groſſeſt Superſtitions, and debaſed even Idolatry itſelf to the Worſhip of *Birds*, *and four-footed Beaſts*, *and creeping Things*. When the Omniſcience of the Deity was figured out by a Hawk, or Eagle, the vivifying Ardor of the Sun by a Lion, and the ſubtle Efficacy of Nature by a Serpent; the poor illiterate Multitude, who paid implicit Veneration to thoſe Monopolizers of Knowledge their Prieſts, whom they perceived obſervant of theſe things, fancied them altogether divine; and, not undeceived by thoſe who ought to have taught them better, became at length ſo *darkened in their fooliſh Heart*, as to *worſhip and ſerve the Creature* (and Creatures of every Species) *inſtead of the Creator*.

* HEROD. *Euterpe*. DIOD. SIC. l. i.

† KIRCH. *Obel. Pamph.* l. iii. c. 2. See alſo BLACKWELL'S "Letters on Mythology." p. 54.

‡ BRYANT'S *Anal. Ant. Myth.* Vol. 1. p. 331.

§ DIOD. SIC. l. i.

As all Heatheniſm was propagated by perverſely imitating the Inſtitutions of GOD, delivered to the *firſt* Patriarchs; * ſo the principal Root and Ground of all Polytheiſm before *Chriſt*, and of many Hereſies after him, ſeem to have conſiſted in Miſapprehenſions and Corruptions of the Doctrine of the Trinity. With reſpect to the Pagans; they (as their firſt Error) appear to have conſidered the three Perſons in the divine Eſſence, as ſo many diſtinct and ſeparate GODS; † and then they imagined each of the divine Attributes, or whatever Perfections of the Deity were diſcoverable in the Fabric and Government of the World, to be alſo GODS. ‡ Theſe they adored at firſt as Mediators, in whoſe Names they worſhipped (as Mr. *Shuckford* has endeavoured to prove) the true GOD; and the Diſpute between *Abraham* and the *Egyptian* Prieſts, when he ſojourned among them, lay in this, Whether God ſhould be worſhipped in and through theſe Mediators, or ſimply in his own Name and Eſſence. § Hence the Notions of their Aſtrologers, concerning the Power of the heavenly Orbs; which were conſidered by them, without Regard to the Divine Mind, as ſo many *Genii* preſiding over and controuling the World. Hence alſo the World itſelf was eſteemed, by many both of the earlier and later Heathens, to be GOD, or at leaſt the Subſtance of GOD; and the ſecret Power, circulating through the material Syſtem, to be the Soul of GOD. Error here, as in other caſes, proved itſelf infinite: For the Corruptions, Idolatries, abominable Superſtitions, and ſilly Obſervances, which finally prevailed among Men, cannot be enumerated. If *Rome* alone could boaſt of her thirty thouſand Gods; what might the whole World have produced, when almoſt every Man

* Spanh. *Hiſt. Eccles. V. T.* p. 316.

† Euseb. *de præp. evang.* c. xi. Jambl. § 8. c. 3. & *not.* T. Gale *in loc.*

‡ Aug. *de Civit. Dei.* apud Kirch. *Ob. Pamph.* l. iii. c. 2. *Oedip. de Polit. Oeg.* Synt. ii. c. 7. iv. c. 16.

§ *Connect. of Sacr. and Prof. Hiſt.* Vol. ii. p. 133—135, and 378—399. Dr. Guyse's *Paraphr.* on Acts vii. 43.

carried

carried a God in his Pocket, or had a Levee of them at leaſt in his Houſe?

The firſt Heathens, though they had a corrupt, yet entertained a better Notion of the divine Eſſence than was afterwards inculcated, when Idolatry grew ſo confuſed and perplexed, as to loſe all Sight of its own firſt Principles. Thoſe Principles, erroneous as they were, had their Foundation in Nature; but the laſt Opinions were built upon the moſt ſordid, baſe, and filthy Paſſions, that can be diſcovered in a Beaſt. *Hermes Triſmegiſtus*, or *Mercurius ter-maximus* [literally, *the thrice greateſt Interpreter*], on whoſe Capacity and Knowledge, as the Founder of all the *Egyptian* Learning, *Diodorus Siculus* makes the higheſt Encomiums, is ſaid to have received his Name from his explicit Doctrine, or Definition of the Doctrine, of a *triune* GOD. Thus the *Chronicum Alexandrinum*, quoted by *Kircher*, aſſerts; that there lived among the *Egyptians* the firſt of the Family of *Cham Seſoſiris* (i. e. the Branch of *Oſiris*) a Man venerable for his Wiſdom and admirable Learning, who held, that there were THREE principal Powers, Virtues, or Forms in GOD, and that the NAME of the ineffable Creator implied ONE Deity; for which Reaſon the *Egyptians* called him *Hermes Triſmegiſtus*. *Cedrenus*, a Writer of the Eleventh Century, coïncides with that Opinion, and gives a large Account of this *Hermes*.* To the ſame Purport, *Suidas* alſo obſerves in his hiſtorical Greek Lexicon, and ſays, That *Hermes Triſmegiſtus*, the wiſe *Egyptian*, floriſhed before *Pharoah* [meaning perhaps the *Pharoah* who oppreſſed the Children of *Iſrael*], and that he was called *Triſmegiſtus*, becauſe he aſſerted that there was a *Trinity*, and that in the *Trinity* there was but *one Deity*.† What this *Name* of the Creator was, appears from Inſcriptions upon many *Egyptian* Columns, which are thus decyphered; "I, *Iſis*, am all that WILL BE, IS, and WAS;"‡ which is as plain a Copy of the

* CEDREN. *Synops. Hiſtor.* p. 16. Edit. *Xylandri*. 1566.
† SUIDAS *in verb.* Ερμης, κ. τ. λ.
‡ *Oedip.* Synt. ii, c. 7.

Word JEHOVAH, or Name of the *ſelf-exiſtent* GOD among the Profeſſors of the true Religon, as poſſibly can be. The Apoſtle *John* defines the Name almoſt in the ſame Words, or rather gives a Periphraſis of it, when he deſcribes the LORD as "HIM, who IS, and who WAS, and who IS TO COME." * And the Reaſon of theſe Expoſitions or Periphraſes of the Name JEHOVAH ſeems to be, that no Language upon Earth can expreſs the *Senſe* of that Name in one Word. *Auſtin* ſeems puzzled about *Plato*'s receiving the Knowledge of this identical Name, which he renders *Ego ſum, qui ſum*, "I am, that I am;" ſince, ſays he, *Jeremiah*, who was in *Egypt*, muſt have been dead an hundred [or, nearer, two hundred] Years before *Plato*'s Time, and the *Septuagint* Tranſlation was not then made. † There ſeems no Difficulty in admitting, that he met with one of theſe Columns upon his Travels in *Egypt*, and that an *Egyptian Hieromanth*, or Prieſt, explained the Inſcription to him. And *Euſebius* has no Doubt, but that he acquired the Knowledge of this Name from them. ‡ Near the Summit of many of the Columns or Obeliſks, the Trinity (to which they are thought to have been dedicated) was deſcribed by an hieroglyphical Repreſentation of a *Circle* with *Wings*, and a *Serpent* proceeding from it; according to the following Figure.



By the *Circle* was underſtood the incomprehenſible, undivided, immaterial Eſſence of GOD, without Beginning and without End. So likewiſe the *Globes* or *Spheres*,

* Rev. i. 4.
† AUG. *de civ. Dei.* l. viii. c. 11.
‡ *De præp. evang.* l. xi. c. 6.

long

long after *Hermes*, placed in the *Adyta* of their Temples, were conſtituted Symbols of the *Unity* of that Eſſence; which the *Hierophantæ* underſtood themſelves, but thought it their Intereſt to conceal from the People.* By the *Serpent* was meant the ſubtle Power and all-wiſe Energy of the Deity in the Creation and Direction of all Things. It alſo well repreſented the *Divine Word*, becauſe the *Serpent* bears no other Member than a *Mouth*, the Organ of Speech. And by the *Wings* was denoted the omnipreſent Efficacy of GOD, in pervading and vivifying the material World.† To this agree the Words of *Sanchoniathon*, (the Etymology of whoſe Name *Theodoret* and *Bochart* have given us from the *Phœnician*, viz. "The Friend of Truth") the moſt antient of the profane Hiſtorians, who lived near 1300 Years before *Chriſt* ‡ (though *Suidas* makes it later, near 1200, about the Time of the *Trojan* War), in the Fragments which are preſerved of his *Phœnician* Hiſtory. "Jove (ſays he) is a *winged Sphere*, out of which a *Serpent* is brought forth: The *Circle* implies the *divine Nature* without Beginning or End; the *Serpent* ſhews his *Word*, which animates and fructifies the World; and the *Wings* refer to the *Spirit* of GOD, which *vivifies the World by his Motion*." Thus the higher we can trace up the Matter, the more uncorrupted, and nearer the Truth, it ſeems to appear. And from this it is plainly ſeen, if the learned Author, from whom this Article is taken, may be depended upon (though *Lactantius*§ long before, had made nearly the ſame Remark), that *Mercury* (or *Hermes*) *Triſmegiſtus*, the Founder of hieroglyphical Literature, appoſitely ſhadowed forth the

* Seld. *Proleg. de Diis Syris.* c. 3. Synesius apud *Gale* in *Jamb.* § 7. c. 2.

† Abeneph. apud Kirch. *Ob. Pam.* l. v. c. 3.

‡ Porphyr. *apud* Euseb. *de præp. evang.* l. i. c. 6. Stillingf. *Orig. Sacr.* l. i. c. 2.

§ *De verâ Sapient.* l. iv. § 9.

Holy Trinity, in a manner that exceeds the mere Capacity of Man. * †

Who does not see, in this Description, the great Outline of the Philosophy, which afterwards prevailed in *Greece*, concerning the *self-moving Power* of the Heavens,

* Kirch. *Obel. Pamph.* l. v. c. 3.

† It may be proper to observe, that, though some very learned Men have expressed their Doubts upon the genuine Preservation and even Authenticity of the Books of the second *Hermes*, who is said to have lived long after the Time of *Moses*, and even after *Christ*, and who transcribed the Doctrines, contained in the Hieroglyphics of *Thoth*, or the first *Hermes*, into Words; the Evidences here offered are through Men, who were no Friends to the true Religion, and certainly could have no View, in the present Case, but to relate a plain Matter of Fact. *Sanchoniathon* in particular, was not only an Idolator, but is said to have written his *Phœnician History* with a View to inculcate and apologize for Idolatry; so that to infer the Antiquity of the Doctrine of a Trinity in Unity from him, is deducing it through a very unexceptionable Channel: For, *Fas est, et ab hoste doceri.* Nor are these Citations merely from *Words* or *Books*, which either might have been interpolated or have their Ideas changed; but from *Hieroglyphics* and *Pictures of Things, engraven* too upon Columns of *Stone*, which do not easily admit of Forgeries; and, if they did admit of them, and the Execution was done by so nice a Hand as to elude Detection (which is perhaps impossible), still these Forgeries could not have been the Work of *Christians* or *Jews*, since the learned Heathens themselves, of the Ages before *Christ* as well as after, were Eye-Witnesses of their Authenticity and Preservation. Add to this, if a *few* Columns might have been abused, it is infinitely improbable that *all* should, and without the Knowledge of others.—The following Extract from the *Antient Univ. Hist.* (Vol. i. p. 105.) deserves Attention. "The most famous of all others [Memorials] were the Columns of *Hermes* in *Egypt*, mentioned by several credible Authors: Upon them he is reported to have inscribed his Learning; which was afterwards explained more at large by the second *Hermes* in several Books. It is certain at least, that *from these* Pillars the *Greek* Philosophers and *Egyptian* Historians took many things. *Pythagoras* and *Plato* both read them, *and borrowed their Philosophy* from thence: *Sanchoniatho* and *Manetho* [the last wrote about 260 Years before *Christ*] likewise made use of the same Monuments, which were still remaining in the Time of *Proclus*, or not long before." *Proclus*, the *Platonic* Philosopher, lived about A. D. 500. *Jamblichus* hath a remarkable Passage to this Effect in his Book of the *Egyptian Mysteries:* "If (says he) you would propose "any Difficulty in Philosophy [of which the Religion of the Heathens

was

vens, and the Notion, which the wiſeſt Sages of that Seat of Science had imbibed, reſpecting the perpetual Motion and Operations of the divine Mind? "The antient Philoſophy, as ſome have held (ſays a celebrated Author), may be traced up from *Plato* and *Socrates* to *Parmenides*, *Pythagoras* and *Orpheus* himſelf."* Certainly, ſuch Men as *Orpheus*, *Linus*, *Muſæus* and *Amphion*, about the Time of *Sanchoniathon*; and ſuch as *Homer* and *Pythagoras*, at a later Time; or as *Plato*, at a later ſtill; did not leave *Greece*, and travel into *Egypt*, for nothing. †

The Doctrine of the Trinity (depraved as it already was by the famous Deſcendant of *Ham*, *Hermes Triſmegiſtus*) doth not ſeem to have long retained even that Form, in which it was repreſented by him. If the Phraſe may be allowed, his Succeſſors improved upon the Principle, and carried the Notion into almoſt every thing. At firſt, it nearly correſponded with the Idea, which, we before obſerved, the antient Jews and Cabaliſts retained concerning it. The following Diagram, taken from the Idea of *Plato* (whom *Numenius* the *Pythagorean* ſurnamed the Grecian *Moſes*, on account of his adopting the Sentiments of *Moſes* the Jew),‡ ſhews plainly what they conceived, or rather what they had perverted, reſpecting this Doctrine. And, probably, from this Deſcription, which does not ſeem very

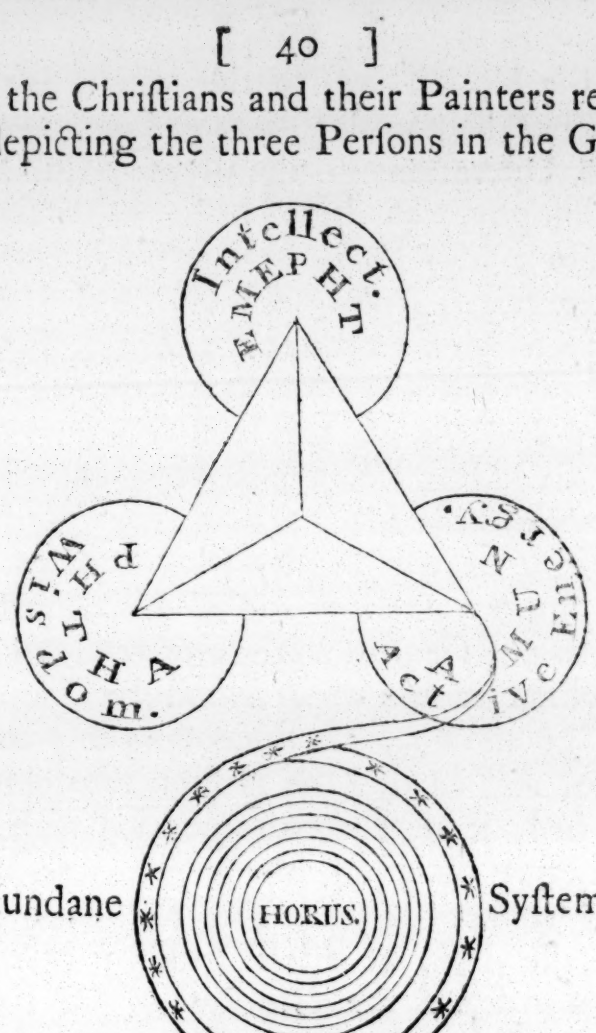
" was a principal Branch] we will decide the Matter *by thoſe antient* " *Columns of Hermes*, upon which *Plato* and before him *Pythagoras* " formed the Principles of their Philoſophy." § i. c. 2. *Jamblichus* a *Syrian* by Nation, the Diſciple of *Porphyry* and Præceptor of *Julian*, was himſelf a great Enemy to Chriſtianity, and could not poſſibly intend, more than *Sanchoniathon* before him, to confirm the Authenticity of any Memorial which might countenance it. And, as Bp. *Stillingfleet* juſtly obſerves, if theſe Memorials had been ſpurious, certainly ſuch Men as *Porphyry*, *Methodius* and *Euſebius*, ſo well verſed in Antiquities, would have found out the Cheat. *Orig. Sacr.* l. i. c. 2. § 7.

* HARRIS's Hermes, p. 439. 2d. Edit.

† DIOD. SIC. l. i. JUST. MART. *Paræn. ad* Græcos.

‡ EUSEB. *de præp. evang.* l. ix. c. 3. MARS. FICIN. Com. 24. *in Timæum.* JAMBL. *not.* T. Gale. § 8. c. 3.

allowable, the Chriſtians and their Painters received the Hint of depicting the three Perſons in the Godhead.



The Mundane Syſtem.

By this it appears, that the *Egyptian* EMEPHT, or *Intellect*, correſponded with the *Jewiſh* KATHER, or *firſt Perſon*; the *Egyptian* PHTHA, or *Wiſdom*, with the *Jewiſh* CHOCHMA, or *ſecond Perſon*; and the *Egyptian* AMUN, or *Energy* of the other two carried forth *ad extrà*, with the *Jewiſh* BINAH, or *vivifying Power* of the *third Perſon*. HORUS, encompaſſed with the ſeveral Circles, ſignifies the *World*, with the planetary Orbits and the Empyræum. It ſeems pretty evident, that both the *Jewiſh* and *Egyptian* Notions of the Trinity were originally derived from one and the ſame Revelation; ſome Parts of which *Moſes* and *Solomon* tranſcribed, by divine Inſpiration,* in their reſpective Writings. Thus (to give but one

* 2. Pet. i. 21.

Inſtance

Inſtance among many) the former has recorded concerning the Creation of Man, that *the* ALEHIM (all the Perſons) *ſaid*, *Let* US *make Man in* OUR *Image*, &c. intimating thereby the *Plurality* in the Eſſence; though immediately afterwards it is added, to declare the undivided *Unity*, that the ALEHIM *created Man* IN HIS OWN IMAGE.* And when, a little before, he is ſpeaking of the Creation of the World; we find it written, that *the* SPIRIT *of the* ALEHIM MOVED *upon the Face of the Waters*; plainly declaring the *third Perſon* in the Holy Trinity to be the Author of *Motion* or *Life*, and an Agent co-operating in that ſtupendous Work. Again; when the LORD beheld the Tower of *Babel*, *Moſes* repreſents HIM as ſpeaking; *Go* YE *to*, or, *Come* YE [הבה], *let* US *go down*, &c. which (as *Eſtius* well obſerves) "muſt be ſpoken by *One* to *Two* others at leaſt;" and yet not to Angels, becauſe they are never *invited* to concur in the *Acts* of the Godhead, but *commanded* to perform his Pleaſure. *Solomon* likewiſe ſpeaks of WISDOM (whom Jews and Chriſtians have conſtantly underſtood to mean the *Meſſiah*) as a *divine Perſon*, who was *from everlaſting*, and with JEHOVAH *in the Beginning of his Way*, and *when he appointed the Foundations of the Earth*.† It may be alſo remarked by the bye, that it appears from hence, how even the *Egyptians* had an Idea of *three* diſtinct, though indiviſible, Perſons in *one* Deity. Infected as they *afterwards* were with the idolatrous Leaven, they ſeem not to have had, at firſt, the *Sabellian* Leaven of aſſerting the *ſecond* and *third* Perſons to be mere Names, and thereby repreſenting each of theſe to be (as it were) *Vox, et præterea nihil*, a Noiſe, and Nothing but a Noiſe. That Boldneſs of Hereſy, and Contradiction of the Word of GOD, was a kind

* Moſt of the Fathers urge this Text as a Proof of the Perſonality in the Divine Eſſence. V. SUICERI *Theſ. Eccles.* Vol. ii. p. 1289. See likewiſe that excellent Book of *Novatianus de Trinitate* (c. 25, according to the Edition of *Pamelius* at the End of *Tertullian*, or) c. 17, in the better Edition of *Welchman*. Oxon. 1724.

† Prov. viii. 22—29.

of

of ſable Cloud, reſerved by *Satan*, to darken the Splendor of the *Chriſtian* Day.

Theſe Succeſſors of *Triſmegiſtus* hinted alſo very plainly at the Fall of Man; when they repreſented, *Horus*, or the *World*, or *human Nature*, as deſtroyed by *Typhon*, or *Satan* (who was always deſcribed as environed with *Dragons* and *Serpents*), and who was explained to be the Agent and Author of every natural and moral Evil. It is no Wonder that the *Egyptians* ſhould retain an imperfect Tradition of this great Event, when (as *Lactantius* obſerves) the *other* Heathens had a Knowledge of it, and the Sybil *Erithræa* [whoſe Remark, whether the Books of the Sybils, or the *Cabala* ſo called, are authentic or not, proves the *Exiſtence* of ſuch a Tradition] aſſerts, That the Serpent deceived Man whom GOD had made, and that he, by knowing Good and Evil, incurred the Penalty of Death. * They could not have not known this Circumſtance, but through the ſame Channel, by which they obtained their Knowledge of the Trinity. From this Conſideration (as the learned Mr. *Pemble* obſerved), "It is more than probable, that "*Zoroaſter*, *Hermes*, *Orpheus*, *Plato*, and others, drew "their Knowledge, which they had in part of *many high* "*Myſteries*, out of a deeper and clearer Fountain than "the muddy ſhallow Springs of their own natural Rea- "ſon, though in the Paſſage this Water was much "ſoiled by them, with the Filth of many idle Fables "and ſilly Conceits." † And a greater Authority than this, viz. *Juſtin Martyr*, who was not only a zealous Chriſtian, but a learned Philoſopher, of almoſt the Apoſtolic Age, deeply ſkilled in the mythological Learning of the Heathens, aſſerted not only that the Doctrine of the Trinity was known to *Plato*, and to other Philoſophers; but alſo "that the Chriſtians did not follow *them* in their Sentiments upon this Head, but *they* mimicked, or rather corrupted, the Sentiments of the

* LACT. *de orig. error.* l. 11. c. 12.
† *Vindiciæ Gratiæ.* p. 48.

Chriſt-

Chriſtians."* Nor can we omit to notice, that *Horus* (which ſometimes ſtood for *Man* excluſively, and ſometimes for the *Univerſe of Things* with and about him) was generally repreſented, when drawn hieroglyphically in human Shape, with a *Triangle* faſtened by a Ligament to the hinder Part of his Head; which ſerved to ſhew, that he derived both his Being and Intellect from the *triune* GOD.

It has been preſumed by ſome (and particularly by *Sir John Marſham* in his *Chronicus Canon*, &c. and by *Spencer* in his Treatiſe *de legibus Hebræorum ritualibus*), that the Iſraelites derived much or moſt of their Ritual and Doctrinal Religion from the *Egyptians*, which they inſtance, however, but *comparatively*, in a few Particulars. Without entering into the Merits of that Controverſy, which the learned *Witſius* has amply diſcuſſed already, we may briefly obſerve; that there is no Wonder in finding a Reſemblance in ſome Opinions, and a Congruity in a few Obſervances, between the *Iſraelites* and the *Egyptians*; when all the firſt Principles of the one, and ſome of the other, were derived from the ſame patriarchal Source. But there was a very apparent and a very wide Difference between the two Nations ſo early as in the Days of *Joſeph*; and this wide Difference, ſubſiſting in the Interpolations and Corruptions of the patriarchal Religion by the *Egyptians*, was ſtill more ſtrongly marked by the legal Diſpenſation given to *Moſes*; a great Part of which was inſtituted in direct Oppoſition to them. Thus *Witſius* remarks from *Maimonides*, that the entire Purpoſe of the ceremonial Law was to exhibit the Worſhip of the true GOD in a Mode wholly different from all idolatrous Forms, which are reprobated again and again, and particularly in Deut. xii. 30, &c. *Take heed to thyſelf that thou be not ſnared by* FOLLOWING THEM [the Heathens], *after that they be deſtroyed from before thee, and that thou inquire not after their Gods, ſaying,* HOW *did theſe Nations ſerve their Gods?* EVEN SO WILL I DO LIKEWISE. THOU SHALT

* *Apol.* II. p. 73. Edit. *Sylburg.*

NOT

NOT DO SO *to* JEHOVAH *thy* ALEHIM; *for every Abomination to* JEHOVAH, *which he hateth, have they done unto their Gods.** With all Deference to Men of ſuch ſuperior Abilities, it may be thought, that *Marſham* and *Spencer* on the one Side, and *Witſius* on the other, may have ſtrained the Bow in contrary Extremes;—the former, by deriving the Rites of the *Hebrews* from the *Egyptians* during their Intercourſe in Bondage; and the latter, by deducing ſuch Obſervances of the *Egyptians* from the *Hebrews*, as were common to both; when, in fact, the *Egyptians* had acquired them before the Deſcent of *Joſeph* into *Egypt*. The Difficulties, which have been raiſed, ſeem to be avoided by admitting (what perhaps this Introduction will ſhew to be not merely hypothetical), that both Nations derived their leading Principles from one and the ſame patriarchal Religion; and that the one apoſtatized more and more from the Faith of their common Progenitor *Noah*; whilſt the other, by the Providence of GOD, were preſerved in the true Profeſſion.

Degenerate as the *Egyptian* Opinion reſpecting the Trinity undoubtedly was, in the Exemplar above conſidered; the Depravity did not reſt here. From bad to worſe is the uſual Route of ſinful Man: When once he ſwerves from the right Line of Truth, the farther he runs his Courſe, the wider is his Declination from it. Succeeding *Egyptians* abuſed this more refined and perhaps *ſpiritual* Conception of the Doctrine, by applying the Notions, which they had obtained of GOD and his Nature, to his *Works* of Creation and to *material* Subſtances. A ſort of philoſophical Myſticiſm prevailed as the favorite Science: And, indeed, the Ceremonial of their later Mythology referred, in moſt reſpects, to the ſeveral Operations, which they conceived the heavenly Bodies, or univerſal Syſtem, performed, for the Continuation and Support of this lower World. Thus (as it hath been well remarked) "the increaſing

* WITSII *Ægypt.* l. iii. c. 15. § 9.

"Learn-

" Learning and Politeneſs of the Pagans only increaſed " their idolatrous Superſtitions, which were more ſim- " ple in ignorant Times." So far is it from the mental Capacity of Man *by ſearching to find out the* true GOD, or by his own Powers to *ſtudy the Almighty to Perfection!* The *Sphere* or *Circle*, for Inſtance, of *Hermes*, which appears to have ſimply related to the Unity of the divine Eſſence, was made to ſignify the *ſolar Orb*; which, therefore, received the Name of *Ahgol-Baal*, *Agal-Baal*, *Agalibalus*, and then *Heliogabalus*, that is, the *round* or *rolling God*. Even the *Earth* was ſo called, for the ſame Reaſons.* Thus alſo, in *Phyſics*, they called the firſt Perſon *Oſiris*, by whom they meant the *Sun* †; the ſecond, *Iſis* or the *Moon*; and the third, *Horus*, or the *World*. Again; in *Ethics*, the firſt Member in their Trinity was the *Intellect* of Man; the ſecond, his *Will*; and the third, which was the joint Efflux of theſe, was *Concord* or *Harmony*. They even abuſed the Devil himſelf, and robbed him of his Exiſtence, by ſuppoſing, that *Typhon* was but a mere Name for *Ignorance* and *Diſcora*. So that, when a Man was given up to Senſuality and Vice; they would ſay, *Oſiris* was killed by *Typhon*; that is, *Ignorance* and *Wickedneſs* had overcome his *Underſtanding*: And when the Magiſtrate was at Variance with his People; this Diſcord in the civil Polity was imputed to *Typhon*'s Murder of *Oſiris*. Upon this Account, the common People at length deprecated *Typhon*, as the Source and Occaſion of all Evil; even as ſome poor Indians are ſaid to worſhip the Devil, or the malefic Being, that he might not hurt them ‡. Thus a kind of hieroglyphical Language

* Cic. *de nat. deor.* l. 11. Seld. *de Dijs Syris.* Synt. 11. c. 1. Hyde *Rel. Vet. Pers.* c. iv.

† Diod. Sic. l. 1.

‡ Mr. *Ives*, in his Travels through *Perſia*, gives an Account of Devil-Worſhip ſo curious, that the Reader will pardon its Inſertion. The *Sanjacks*, a Nation inhabiting the Country about *Moſul*, [the antient *Nineveh*] pay Adoration to the Devil. " Theſe People " once profeſſed *Chriſtianity*, then *Mahometaniſm*, and laſt of all " *Devil-*

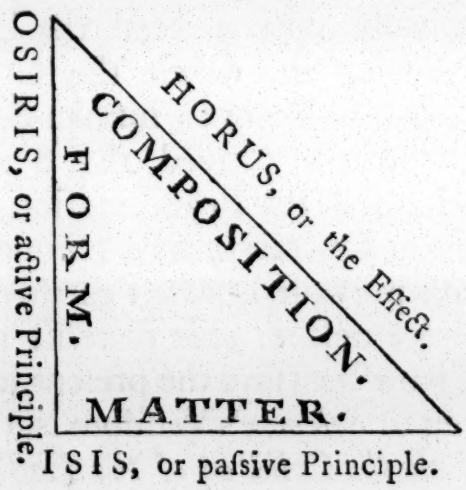
guage and Opinion (if the Phraſe may be uſed) prevailed amongſt them, and evidently from the Abuſe of the hieroglyphical Writings and Sculptures.

OTHER Heathens not only followed theſe Notions, but made them worſe. What ſome meant for philoſophical Refinements, to others became theological Depravities.

" *Deviliſm.* They ſay; 'tis true, that the Devil has at preſent a " Quarrel with GOD; but the Time will come, when the Pride of " his Heart being ſubdued, he will make his Submiſſion to the Al- " mighty: And, as the Deity cannot be implacable, the Devil will " receive a full Pardon for all his paſt Tranſgreſſions, and both he, " and all thoſe who paid him Attention during his Diſgrace, will " be admitted into the bleſſed Manſions. This is the Foundation " of their Hope; and this Chance for Heaven they eſteem to be a " better one, than that of truſting to their own Merits, or the Me- " rits of the Leader of any other Religion whatſoever. The Per- " ſon of the *Devil* they look on as ſacred; and, when they affirm " any thing ſolemnly, they do it by his Name. All diſreſpectful " Expreſſions of him they would puniſh with Death, did not the " *Turkiſh* Power prevent them.—Whenever they ſpeak of him, it " is with the utmoſt Reſpect; and they always put before his Name " a certain Title, correſponding to that of *Highneſs*, or *Lord.*" p. 318. Such is their *natural* Religion! Nor is the Deſcription or Repreſentation of the Devil leſs extraordinary than the Honors paid to him. The *Benjans* in the Eaſt Indies (according to the Abbé *de Guyon* in his Hiſtory of that Country) fill their Temples or Pagods with his Statues, deſigned in all the horrid Extravagance of the Indian Taſte. The King of *Calicut*, in particular, has a Pagod wholly filled with the moſt frightful Figures of the Devil, which receives no other Light than what proceeds from the Gleam of a Multitude of Lamps. In the midſt of this kind of Cavern is a Copper Throne, whereon a Devil, formed of the ſame Metal, is ſeated, with a Tiara of ſeveral Rows on his Head, three large Horns, and four others that ſpring out of his Forehead. He has a large gaping Mouth, out of which come four Teeth like the Tuſks of a Boar. His Chin is furniſhed with a long and hideous Beard. He has a crooked Noſe, large ſquinting Eyes, a Face frightfully inflamed, Fingers crooked like Talons, and Paws rather than Feet. His Breaſts hang down upon his Belly, where his hands are laid in a negligent Poſture. From his Belly ariſes another Head, uglier (if poſſible) than the firſt, with two Horns, and a Tongue hanging out prodigiouſly large; and behind him a Tail like a Cow's. On his Tongue and in his Hand there are two Figures almoſt round, which the Indians ſay are Souls, that he is preparing to devour. The bare Recital of this monſtrous Image, as an Object of Worſhip, is ſufficient to raiſe an Horror at the Blindneſs and Folly of Idolatry. *Hiſt. of Eaſt Ind.* Part II. C. 2. S. 1.

Plato,

Plato, whether he obtained his Notion of the Trinity from *Egypt*, as is probable, or from *Chaldæa*, as *Grotius* ſuppoſes, certainly did not improve the Principle, notwithſtanding all the Gloſſes of his later School. The *Platonic* Notion of a Trinity, under the Species of *Form*, *Matter*, and *Compoſition*, was but a perverted Copy, with new Names, of the laſt-mentioned Egyptian Opinion. The following rectangular Triangle, applied to the *Univerſe* of Things, the Platonic Deity, ſhews what was underſtood by it*. The *Proportions* of this celebrated Diagram were diſcovered, according to ſome Geometricians, by *Pythagoras:* But the philoſophical *Application* of it, both he and *Plato* borrowed from the Banks of the *Nile*. †



Nor did theſe repeated Corruptions end here. The Doctrine of a Trinity was not only abuſed, as we have ſeen; but every thing, which related to Religion and the Knowledge of a divine Creator, was wretchedly

* *Obel. Pamph.* l. 1. c. 6.

† See the Comment of *Marſilius Ficinus* upon the Banquet of *Plato*, p. 775. Edit. *Ludg.* 1590. And alſo the Book of *Timæus Locrus*, the Pythagorean, *de animâ mundi*, at p. 553. of the ſame Edition of *Plato*. *Euſebius* likewiſe quotes from *Plotinus*, that *Plato* had a Knowledge of the Three *Hypoſtaſes*, and the divine *Word*; and that *Plato*, in particular, delivered this Knowledge in an ænigmatical Manner. *De præp. evang.* l. xi. c. 10. Cic. *Acad. Quæſt.* l. 1. ſect. 24. See alſo Bp. Berkeley in his *Siris*. p. 171, *et ſeq.*

diſtorted

distorted and misapplied. First the Attributes of the Deity, then the Properties of Nature, then the Productions of Nature, and at last the very Infirmities of the human Frame, were reckoned among the Gods, and of Course esteemed worthy of religious Adoration. The scientific *Greeks*, and the graver as well as more powerful *Romans*, caught alike the superstitious Contagion of *Egypt* *, and communicated its Idolatry, like a Pestilence, to the World. Nor was the Error confined (as *Lactantius* observed) to the rude and unlettered Multitude; but the wisest Sect of the Philosophers embraced the same Opinions, and reputed all the Powers in the celestial Machine to be so many respective Gods †. Human Wisdom proved a feeble Barrier against this Torrent of Corruption, with which *Satan* had well nigh covered the Earth ‡: And that wonderful Repulsion, which the Gospel of *Christ* (by means the most unlikely to human Sense) afforded to the impetuous Stream, proved, that a more than human Efficacy attended its Promulgation, and that it was the omnipotent Operation of a Divine Hand. The Grace of Heaven prevailed, when earthly Wisdom and earthly Might were neither able to resist nor convince. "The highest Character (says the present learned Bishop "of *Bristol*) given of *Solomon*'s Wisdom is, that it *exceeded* "*the Wisdom of all the Children of the East Country, and* "*all the Wisdom of* EGYPT. But with this Wisdom, and "this Greatness, it [*Egypt*] was early corrupted, and was "as much the Parent of Superstition, as it was the Mis-"tress of Learning; and the one as well as the other "were from thence propagated and diffused over other "Countries. It was indeed the grand Corrupter of the "World, the Source of Polytheism and Idolatry to seve-"ral of the Eastern, and to most of the more Western "Nations; and *degenerated at last* to such monstrous and

* EUSEB. *de præp. evan.* l. 1. c. 6.
† *De Orig. Error.* l. 2. sect. 5.
‡ Rev. xii. 15.

"beastly

" beaſtly Worſhip, that we ſhall ſcarcely find a Parallel " in all Hiſtory." *

Herodotus, in his *Euterpe*, tells us, that almoſt all the *Names* of the Gods were brought into *Greece* from *Egypt*; and gives a plain Intimation, that the *Greeks*, not underſtanding the *Egyptian* Principles, depraved them. But, in fact, and with Submiſſion to this eſtimable Father of the Greek Hiſtory, the *Egyptian* Names of their Deities appear to have been Corruptions of their own. In the Time of *Hermes Triſmegiſtus*, the moſt antient of all the Heathen Theologiſts, the Gentiles ſeem to have no proper Name for GOD; and therefore he calls him, Ω ὠν ἀνωνυμος, " the nameleſs Being."† The *Chaldæans* and *Egyptians* firſt, and after them the Weſtern Heathens eſpecially, debaſed the *Names* and *Inſtitutions* of the true GOD, revealed to the antient Patriarchs, by applying *both* to their Idols. Thus they turned the Name JAH into *Iach*, and then into *Bacchus*, who (according to *Voſſius*) was likewiſe called σαββασιος [or σαβαζιος], *Sabbaſios*, from SABAOTH. *Adonis* was taken from ADONAI; and the Name AL or EL was changed into Ηλιος *Elios*, the Name of the *Sun*. GOD's Title עליון ELION, or MOST HIGH, the *Phœnicians* called *Elioan*. The Name JEHOVAH was turned into Ιαϵ, Ιαω, and Ιευω, *Iaou*, *Iao*, and *Ieuo*; and afterwards farther ſtill into *Jovis*, *Joviſpater*, and *Jupiter*. So likewiſe the Sacrifice of the Firſt-born to *Moloch* was a vile Copy of the Offering up of *Iſaac* by *Abraham*; and the *Lapides Betulij*, or *uncti*, the *anointed Stones*, worſhipped by the *Phœnicians*, were ſuperſtitious Abuſes of *Jacob*'s anointing the Stone at *Bethel* ‡. Beſides theſe, they had many other Obſervances, deduced from earlier Times, which

* Bp. NEWTON *on the Prophecies*. Diſſ. xii.

† LACT. *de falſâ Rel.* Sect. 6.

‡ MACROB. *Sat.* l. 1. c. 18. SELD. *de Dijs Syris*. Prol. c. 3. & Synt. II. c. 1. SPANH. *Hiſt. Eccl.* V. T. p. 294, 296, 313. GROT. *de Ver. Rel. Chriſt.* l. 1. Sect. xvi. n. 91. DAMASC. *vit.* Iſid. *apud* PHOT. Cod. CCXLII. BRYANT's *Anal. of Ant. Myth.* Vol. .i p. 13. GALE's *Court of the Gentiles*. Vol. i. l. 11. p. 12, 27, 90.

would be too tedious and too much out of our Way to mention. The moſt celebrated Poets of Antiquity, we know, contributed to theſe Follies, and repreſented ſuch things, concerning what they called Gods, as would ſhame any commonly decent, or modeſt Man. Some of the wiſeſt Philoſophers among the Heathens often cenſured theſe poetic Flights, as vile Prophanations and Abuſes both of the Nature of the Gods and the very Dictates of common Senſe; while others (ſuch as *Ennius* from *Euhemerus*) endeavored to put a Countenance upon them, by myſtical Gloſſes or Explanations. Nor is it any Wonder, that *Greece* ſhould derive its Religion and its Gods from *Egypt*; when *Solon*, their Legiſlator, is ſaid to have been aſſiſted in framing his excellent Laws by the Egyptian Prieſts *. *Lycurgus* alſo and *Plato* were equally indebted to them, according to *Diodorus Siculus*, upon the ſame Account; and ſo was *Pythagoras* for Geometry, Arithmetic, and the Metempſychoſis; as well as other *Greeks* for the reſt of the Arts and Sciences †. But *Orpheus* was the principal Inſtitutor of idolatrous Rites among the *Greeks*, for which (as was obſerved) he travelled into *Egypt*, and is ſaid by ſome (though *Herodotus* applies the Charge to *Heſiod* and *Homer*) to have been the Author of the *Theogonia*, or Generation of the Gods ‡.

Amidſt ſo much Corruption and Nonſenſe, we ſtill find that the antient Greeks, ignorant as they undoubtedly were of the Origin and Application of their own Mythology, Hiſtory, &c. § had not entirely loſt the Knowledge of the Trinity in GOD. The Word *Agamemnon* is ſuppoſed to have been an antient Title of their chief Deity, who ſeems to have been worſhipped

* Ammian. Marcell. l. 22. apud Rous. *Arch. Att.* l. 11. c. 11.

† Diod. Sic. l. 1. Suid. *in* περαλικη. Euseb. *de præp. evang.* l. x. c. 2. Gale's *Court of the Gentiles.* Vol. i. l. 1. p. 49.

‡ Herod. l. 11. Just. Mart. *Paræn. ad Græcos.* Grynæi Schol. in l. 1. c. 4. Euſeb. *de præp. evang.*

§ Jos. *cont.* Apion. l. 1.

under

under the Symbol of a *Serpent* with THREE HEADS *. And "*Timotheus* the Chronographer, in epitomizing the *Orphic* Cosmogony, observes to this Effect, That the *Name* of the incomprehensible Being, the highest and most antient of all things, and the Maker of the Universe, as it was *revealed by the Oracle* [for even the Heathens did not pretend to derive *their* glimmering Light from unassisted Reason], was COUNSEL, LIGHT, and the GIVER OF LIFE; and that these THREE NAMES manifest ONE and the same POWER and MIGHT of that invisible and incomprehensible GOD."† *Cedrenus* gives the same Account from *Timotheus*'s Annals, and observes how plainly *Orpheus* expressed, that the *consubstantial Trinity* made all things; the Names of which he states, in another Place, to have been COUNSEL, LIGHT, and LIFE‡. This was almost a close Copy of the *Egyptian* Trinity. Others say, the three Names were *Pater*, *Uranus*, and *Chronus*; but this seems a farther Deflexion from the original Doctrine. The *Orphic* Verses are said to be the Production of *Onomacritus* §, or some Pagans of great Antiquity, who were well acquainted with the Principles and Tradition of *Orpheus*; though they are believed to be supposititious in many Places. However, as they are cited by many Pagan Authors, and among the Christians so early as by *Justin Martyr*; they must be allowed materially genuine, notwithstanding some Interpolations. *Blackwell*, in his "Letters "concerning Mythology," strenuously contends for their genuine Authenticity, and corroborates his Opinion by the Testimony of *Pausanias*. There is no Reason to suppose, that our present Article (independent of the Authority of *Timotheus*) is one of the Forgeries; especially if it be considered, that the Deity was repre-

* BRYANT. *Anal.* Vol. ii. p. 169.
† Ant. Univ. Hist. Vol. i. p. 32.
‡ CEDRENI *Synopsis Histor.* p. 46, 68.
§ SUID. in Ὀρφεύς. SELD. *Prol. Cult. extran. Prim.* c. 3. Voss. *de Philos. sectis.* C. iii. Sect. 4. apud GALE. Vol. i. l. iii. p. 6.

ſented by *Orpheus* in the hieroglyphical Form of a Dragon with *three Heads*; namely, of a *Bull*, a *Lion*, and a *Dog*, with *golden Wings* upon his Shoulders *. Surely, neither Chriſtian nor Jew can be ſuppoſed guilty of ſuch an Invention as this.

" Pythagoras and his Scholars were not (entirely) ignorant of this Myſtery, when they placed all Perfection in the Number THREE, and made *Love* the Original of all things—*Numenius* the Pythagorean, *Plotinus*, *Jamblichus* †, and others, write very plainly of the three Hypoſtaſes or Perſons in the Trinity, ſo that no Chriſtian can write more fully." ‡ The laſt of theſe was *Julian*'s Præceptor, and lived ſo late as the 360th Year of the Chriſtian Æra. There is no Wonder that *Pythagoras* ſhould teach ſuch a Doctrine, if the Teſtimony of *Joſephus* be true, that " he was well acquainted with the *Jewiſh* Rites, and introduced many of them into his Philoſophy." § *Chalcidius*, the Diſciple of *Plato*, diſtinguiſhed the divine Nature into the *Father*, the *Son* and *Maker of the World*, and the *Spirit* which enlivens: The firſt *arranging*, the ſecond *commanding*, and the third *actuating*, all things. It muſt however be confeſſed, that they had almoſt, if not quite, loſt the Idea of an *intellectual* Trinity. They received the Doctrine as it was corrupted from *Egypt*, or *Chaldæa*; and their own Ingenuity, inſtead of amending, did but make it worſe. For they ultimately referred it, and at length the whole Group of their Gods ‖, to the *Sun*, whom (as *Macrobius* informs us) they ſtyled ὁ της ὑλης κυριος, *the Lord of Matter*, or of all material Beings and Subſtances ¶. The

* PARKH. *Heb. Lex.* p. 413.

† JAMBL. Sect. 8. c. 2.

‡ ROSS's Πανσεβεια. p. 185.

§ *Cont.* Apion. l. i. SERVIUS *ad Eclog.* 7. apud GROT. *de ver. Rel. Chr.* l. iv. c. 12.

‖ *Hofmann* reckons up near fifty Names, under which the Sun was worſhipped for God by various Nations. *Lexic. Univ.* ad verb. SOL.

¶ MARCROB. *Sat.* l. i. c. 22.

Word

Word ΥΛΗ, *Matter*, we are told, had an immenſe and comprehenſive Import in the Days of the antient Philoſophy *. Thus *Timotheus* acquaints us, that *Orpheus* wrote, that all things were made by ONE Godhead of THREE Names; but he alſo wrote, that *this GOD is* ALL THINGS, plainly implying, that he was (partly at leaſt) *material*. So likewiſe the *Platonic* Opinion reſpecting the firſt Principle, that it was *Form*, *Matter*, and *Compoſition*, or (as *Cedrenus* has it) † *God*, *Matter*, and *Pattern*; appears very remote (as we have already obſerved) from a purely intellectual Idea of the Godhead.

We muſt not paſs on without remarking, that moſt of the *Greek* Philoſophers did indeed maintain the *Unity* of the divine Nature: This they were able to do from the Deductions of Reaſon, which forcibly concludes, that but one Mind and one Power could poſſibly deviſe and conſtitute all things, and be ſupreme in all. But it is far otherwiſe with reſpect to the Doctrine of a Trinity, which was *at firſt* a Subject of Revelation to others, and *then* of Tradition to them. Yet even their Notion of the divine Unity (as well as their Opinion of the Trinity) was by no means *intellectual*, or truly *incorporeal*. They imagined the Deity to be a ſort of immortal *Animal*, whoſe component Parts were the viſible World, endued with Reaſon and Knowledge; who was the Creator of the Univerſe, and the Father of all things ‡. Even *Anaxagoras*, who came neareſt

* The ΙΑΥΣ πρωτογενης, or *primigenial Slime*, of the *Egyptians* was the ſame in import with the ΥΛΗ πρωτη of the Greeks. Both Terms ſignified *the univerſal generating Subſtance*, of which the material Sun was the Symbol. The תהו *Tohu* of the *Hebrews* (Gen. i, 2.) is thought to be the primitive Matter, correſponding, partly, to the ἰλυς and ὑλη of the *Egyptians* and *Greeks*, and to the *Sylva* of the *Latins*. See a philoſophical Definition of this Word ὑλη in Mr. HARRIS's *Hermes*, p. 308. 2d Edit. and *Philos. Arrangem.* p. 247.

† CEDREN. *Syn. Hiſt.* p. 131. See a learned Account of the *Platonic* Trinity by *Theoph. Gale* in his *Court of the Gentiles*. Vol. iv. l. 11. p. 382, &c.

‡ EUSEB. *de præp. evang.* l. iii. c. 1. SUID. in Θεος. LACT. *de orig. error.* l. ii. §. 5.

of their firſt Philoſophers to the Truth of an infinite Mind, and who was therefore ſirnamed Νους or *Mind*, could not clearly diveſt his Notion from Matter. "This was the Rock (ſays the excellent *M. Rollin*) on which he, with all the antient Philoſophers, ſplit." * *Plato* had doubtleſs ſome refined Opinions of the Deity; but when he ſays, that *the World, the Heavens, the Stars, Souls, and thoſe, to whom the Religion of his Anceſtors aſcribed Divinity*; ALL THIS IS GOD; we can neither allow his God to be *immaterial*, nor admire this mean Repreſentation of him. Yet *Velleius*, though an Epicurean, brought this Charge againſt *Plato*, as *Cicero* relates in his Treatiſe *De naturâ deorum* †. So *Damaſcius*, defining the Deity, ſays, that "It is not ONE, as a Minimum is *one* (according to what *Speuſippus* uſed to ſay); but it is ONE, as being ALL THINGS," ‡ What Correſpondence has this Εν και πολλα with the Idea of a pure, intellectual, Spirit? —Indeed, the Conſequence proved the Principle of theſe Philoſophers erroneous: For thoſe who relied upon their Wiſdom, hearing that *God was all things*, and conſequently *all things GOD*, thought, that the Deity ſhould be worſhipped in all things, and be adored in the ſeveral Parts and Powers of Nature §.

* *Hiſtory of the antient Arts and Sciences.* Vol. iii. p. 377. See alſo Profeſſor CAMPBELL's *Neceſſity of Revelation.*

† See more of this Argument in that admirable Work of the learned Dr. *Leland*, entitled, *Advantage, &c. of the Chriſtian Revelation.*

‡ *Hermes.* p. 441. So *Jamblichus*; Παντα γαρ αυτων [Θεων] εστι πληρη: *All things are full of the Gods.* § i. c. 9. *Jovis omnia plena.* VIRG. *Ecl.* 3, 160. *Jupiter eſt quodcunque vides, quocunque moveris.* LUCAN.

§ *Ant. Univ. Hiſt.* Vol. l. p. 35. AUG. *de civit. Dei.* l. iv. c. 11. *Porphyry*, the great Adverſary of the Chriſtians, owned that the *Greeks* worſhipped *Dæmons*, and diſtinguiſhed them into *good* and *evil.* If they adored *evil Dæmons*; what Advantage did their Wiſdom and Genius give them, in religious Matters, above the *Indians* and *Savages*, who do but the ſame? See alſo GALE's Notes upon *Jamblichus*, Sect. i. c. 18. and AUG. *de verâ relig.* l. i. c. 1.

What-

Whatever ſome have ſaid concerning the Opinions of the antient *Greek* Philoſophers, it appears from hence, that their *philoſophical* Principles (abſtracted from the little depraved Light derived to them from the patriarchal Ages) however ſpecious, or however elegantly expreſſed, formed little better than a Syſtem of ſpeculative Atheiſm. They were indeed, as the Apoſtle ſpeaks, more literally ἄθεοι ἐν τῳ κοσμῳ, *Atheiſts in the World*, than the Generality of our ethic Writers are willing to imagine. *Spinoza*'s pantheiſtical Opinion was but a Refinement upon the Notion of *Plato*, *Damaſcius*, and others, juſt mentioned. He held, with them, yet expreſſing himſelf with greater Simplicity, that there is but one Subſtance in Nature, and that "this only Subſtance is endued with infinite Attributes, and, among others, with Extenſion and Thought: That all Bodies in the Univerſe are Modifications of that Subſtance: That there is but ONE BEING and ONE NATURE; and that this Being [or GOD] produces in itſelf, and by an immanent Action, whatever goes by the Name of Creatures: That he is at once both Agent and Patient, efficient Cauſe and Subject, and produces nothing but what is his own Modification." So near is the phyſiological Correſpondence between *Plato* and *Spinoza*; and, when the Matter is rightly underſtood, ſo near likewiſe is the Relation of both to *Pyrrho*, *Theodorus*, and *Hobbes*.

The vulgar *Greeks*, following their Poets, did not aſcend to the Notion of their Philoſophers, low as it was, concerning the Godhead; but, if they thought of an *Unity* at all, they wholly referred it to the *Sun*, as the Source and Seat of every thing creative and divine. He was their *Heliogabalus*, or *revolving God*. Thus *Athenæus* (the Grecian *Varro* or *Pliny*, as M. *Rollin* names him) mentions, from *Philarchus*, that the *Greeks*, in worſhipping the Sun, offered Libations of Honey inſtead of Wine; becauſe they thought, that a Deity, who governs all things and is ever performing a Circuit round the World, ought not to be affected with the

leaſt Ebriety.* They were willing, that their God ſhould be ſober, if they indulged in the Rites of *Bacchus* themſelves.† The curious *Pliny* likewiſe, whom we juſt mentioned, adopted the popular Notion about the *Sun*; but ſays ſuch ſhocking things, concerning the Mortality and Materiality of the Soul, and againſt the Opinion of ſome ſober Philoſophers relative to a future State, as might convince us, that Idolatry naturally deſcends to Atheiſm both of Principle and Practice.‡ Theſe, and other Examples, taken together, afford a ſad Specimen of the Vanity of thoſe Imaginations, which can poſſeſs a fallen and a darkened Heart; and exhibit a diſmal Proof, that no Abſurdity is too groſs, no Superſtition too deteſtable, for the Mind of Man, when left to the Ignorance and Error, which Sin hath brought upon him. And the Reaſon, why the ſame Notions do not prevail now as formerly, is by no means to be imputed to a preſent ſuperior Meaſure of natural Wiſdom, in which perhaps few of the Moderns would pretend to vie with ſome antient Sages; but to the Light of the Goſpel, which has induced another Mode and Habit of Thinking, even in the World at large, and ruined (what Philoſophy never could) the Pageantry and Veneration of Idols.

Though the ingenious *Greeks* were forced to ſubmit to the Arms of the more powerful *Romans*; they, in their turn, ſubdued their Conquerors, in thoſe Matters which relate to Mind, and impoſed upon them their Philoſophy and Religion together. The great Dr. *Le-*

* Athen. *Deipn.* l. xv. p. 693. Edit. *Caſaub.*

† "It was a Cuſtom among the *Grecians* (ſays the learned and "ingenious Mr. *Bryant*), at the Celebration of their religious Feſti-"vals, to crown the whole with Hymns of Praiſe and the moſt joy-"ful Exclamations. But the *Egyptians* were of a gloomy Turn of "Mind, which infected the whole of their Worſhip. Their Hymns "were always compoſed in melancholy affecting Airs, and conſiſted "of Lamentations for the Loſs of *Oſiris*, the myſtic Flight of *Bac-*"*chus*, the Wanderings of *Iſis*, and the Sufferings of the Gods." *Anal. Ant. Myth.* Vol. i. p. 371.

‡ *Nat. Hiſt.* Tom. i. l. vii. c. 55.

land

land hath obſerved, that "as the Name JEHOVAH "found its way into *Italy* in the moſt antient Times, ſo "might the Notion, ſignified by it, be alſo communi-"ted. And indeed ſome *remarkable Traces of the an-*"*tient* primitive Religion ſeem to have continued in "*Italy* in the *firſt* Times of the Roman State." * Among the reſt, the Idea of a Trinity, though ſunk very low, does not ſeem to have been wholly loſt at *Rome*. Their *Diana* "was called *Triformis* and *Tergemina*, i. e. *Three formed* and *Triple*, and was repreſented with *three Heads*; the Head of an *Horſe* on the Right Side, of a *Dog* on the Left, and a *human Head* in the midſt; whence ſome call her *three headed* and *three-faced*. Others aſcribe to her the Likeneſs of a *Dog*, a *Bull* and a *Lion*. *Virgil* and *Claudian* alſo mention her *three Countenances*." † This was a ſtill more remote Corruption of the *Egyptian* Theology. *Proſerpine* was another *three headed* Idol of *Rome*. She is made to ſay of herſelf; "I am called of a *three-fold* "Nature, and alſo *three-headed*. Many and various are "my Forms, and *three* my Symbols. I bear *three* Simili-"tudes, or Images; of the *Earth*, the *Air*, and *Fire*." ‡

The corrupted Notion of a Trinity ſpread likewiſe farther Weſtward and Northward, from *Egypt*, than to *Greece* and *Rome*; for *Philaſtrius* tells us, under the Article *Heliognoſti*, that the *Celts* learned the Principles of Religion from *Hermes Triſmegiſtus* (and, moſt likely, this capital Principle of *Hermes*'s Theology among the reſt), but with this ſuperfluous Canon, "that, next to the omnipotent GOD, the *Sun* was to be worſhipped and adored by all Men;" probably, as the viſible Image of the Deity. The *Vandals*, however, had a God called TRIGLAF, who was repreſented with *three* Heads; which proves that, Barbarians as they were, a vile Abuſe of the Doctrine had been tranſmitted even to them.

* *Advantage, &c. of the Chriſt. Revel.* Vol. i. p. 445. Note.
† TOOKE's *Pantheon*. PARK. *Hel. Lex.* p. 413.
‡ Ibid. p. 414. GYRALD. *de Dis Gent.* Synt. vi.

RODIGAST

RODIGAST was a *German* Idol of great Antiquity, which bore a *Man*'s, an *Ox*'s, and an *Eagle*'s Head: And this Symbol might, perhaps, intend *Wiſdom* by the *Man*, *Light* by the *Ox* (ſo *Moloch* with an *Ox*'s Head denoted the Illumination of the Sun), and *Omniſcience* or *Perſpicacity* by the *Eagle*. "TRIUM DEAT, or *Lord in Trinity*, was worſhipped in a moſt magnificent Temple at *Upſal* in *Sweden* with human Sacrifices (only indeed on extraordinary Occaſions); and was, in general, acknowledged *by all the Northern Heathen*, from whom we [*Engliſhmen*] ourſelves are deſcended." *

Together with theſe Opinions about a Trinity, the Northern Nations had a Belief of *other* Gods: And Dr. *Hyde* (in his *Rel. Vet. Perſ.*) gives ſome ſolid Reaſons to conclude, that even the *Teutones*, *Germans*, *Swedes*, *Goths*, *Danes*, &c. derived the greater Part of their Idolatry from the *Egyptians*. Some of them might poſſibly receive it from the *Thracians*, and theſe from *Seſoſtris* or *Seſoöſis*, the moſt powerful of all the *Egyptian Kings*, when he extended his Conqueſts into *Europe*, and particularly erected the Trophies of his Victories in *Thrace*.† However, from the common Reſemblances which theſe imaginary Deities bore to each other, there is Reaſon to believe, that all theſe corrupt Figments of a *triune* GOD (for it ſhould be obſerved, that all the *three* Heads of the ſeveral Idols were placed upon *one* Trunk or Statue) were deduced from one common Source; nor can we find a more probable one than that of *Egypt*. Indeed, the whole World, for many Ages before CHRIST, ſeemed to have the ſtrongeſt Perſuaſion, that there was a *Plurality* in the divine Eſſence, which they groſsly abuſed to Idolatry: And, ſince the Advent of the Redeemer, it ſeems as prevalent a Perſuaſion with many, that GOD *cannot* exiſt but in an undiſtinguiſhable Unity. This laſt Perſuaſion is the firſt *Axiom* of the *Mahometan* Creed, which

* Ibid. p. 414. MORTRAYE's *Travels*. Vol. ii. p. 357.
† DIOD. SIC. l. i.

has

has now poſſeſſed a conſiderable Part of *Aſia*; and it is alſo the fundamental Poſition of the *deiſtical* Opinion, which lurks, like a latent Poiſon, in every Region of *Europe*:

If we look to the more *Eaſtern* World, we ſhall find, that ſome evident Traces of the ſame Tradition, reſpecting a Trinity, did not only long prevail, but are alſo ſtill prevalent among them. *Julius Firmicus*, treating of the profane Religions, ſays, That all the *Perſians*, and their *Magi*, pay a great Reſpect to *Fire*, thinking it to be the firſt of the Elements (or, probably, *That* by which the Creator produced all other things); and that they diſtinguiſhed Jove [or the Deity] into two diſtinct Powers, male and female, ſetting up the Image of a Woman *(triformi vultu)* with a *triple Face*, and calling this Deity Mithra. *Selden* plainly conceives, that this Triple Mithra of the *Perſians*, with its Myſteries, bore a ſacred Alluſion, and had ſome more holy Origin, than the commonly received one of an aſtrological Diſtribution of the Hours. * And what Alluſion could it otherwiſe bear, than to the Doctrine of which we are treating? † Eſpecially, when it is conſidered, that the *Chaldæan*

* Seld. *Prol. Cult.* &c. c. 3.

" † We may reaſonably conclude (ſays the learned *Cudworth*, " cited by Gale in his *Court of the Gentiles*. Vol. iv. p. 386) that " what *Proclus* aſſerts of this Trinity, as it was contained in the " *Chaldaic* Oracles, to be true, that it was at firſt θεοπαραδοθεν θεολογια, *a Theology of divine Revelation*, or *a divine Cabala*, viz. " amongſt the *Hebrews* firſt, and from them afterwards communicated to the *Egyptians* and *other* Nations. However, as " this *divine Cabala* was but little underſtood by many of thoſe who " entertained it among the Pagans, ſo was it by divers of them " much depraved and adulterated For the Pagans univerſally called this their Trinity, *a Trinity of Gods*, τον πρωτον, τον δευτερον, και " τον τριτον θεον, *the firſt, the ſecond, and the third God.* Whence the " direct Deſign of the Platonic Trinity was nothing elſe but to lay a " Foundation for infinite *Polytheiſm*, *Coſmolatry*, and *Creature-worſhip*. And the Pagans, who ſo much cried up the Platonic " Trinity, were the only public and profeſſed Champions againſt " Chriſtianity." To this may be added a juſt Remark by Dr. *Cave* in his *Lives of the Fathers*. " Although (ſays he) the *antient* " Doctrine

dæan Magi, their Neighbours if not their Præceptors, asserted three Beginnings, which they called *Ormases*, *Mitris*, and *Ariminis*; i. e. *God*, *Mind*, and *Soul*.

These *Persians* were so named originally, it is said, from *Perez*, or *Parez*, the *Sun*; which they also worshipped under the Title of *Zor-aster*. "They have been at different Æras greatly distressed and persecuted; and especially upon the Death of their last King *Yesdegerd*. Upon this Account they retired into *Gedrosia* and *India*; where People of the same Family had for Ages resided. They carried with them some shattered Memorials of their Religion in writing, from which the *Sadder*, *Shaster*, *Vedam*, and *Zandavasta* (the Books of their Religion) were compiled. These Memorials seem to have been taken from *antient Symbols ill understood*; and all that remains of them consists of extravagant Allegories and Fables, of which but little can now be decyphered. Upon these Traditions the present Religion of the *Brahmins* and *Parsees* is founded."* In the following Emblem of the Deity (whom the more antient *Persians* styled *Azon*, the *Sun*, which they believed was his Symbol or visible Representative), taken, among others, from the Noble Ruins at *Istachar* and *Naki Rustan* in *Persia*;† we may perceive a strong Resemblance to the

" Doctrine of the *Platonic Trinity*, asserting *three* divine *Hypostases*, " the τἀγαθον, the νες or λογος, and the ψυχη; all eternal, necessa- " rily existent, undestroyable, and in a Manner infinite, and which " had a common το θειον, or Deity, (though this Scheme, rightly " stated, gave little, if any, Encouragement to the Principles of " *Arius)*; yet the *junior Platonists*, out of spite to Christianity (to " which the OLD SCHEME did too near approach) began to depart " from the *antient* Doctrine of *Plato* in this matter, stretching the " Differences and gradual Subordination, which the elder *Platonists* " had amongst the *Hypostases*, into too wide a Distance; particu- " larly they made the third *Hypostasis* to be ψυχη ἐγκοσμ☉, the im- " mediate Soul of the World, informing and acting all Parts of " the Creation; thereby blending GOD and the Creature together, " or rather debasing the Deity into the Rank of Creatures." *In vit.* Athan. § i.

* BRYANT *Anal.* Vol. ii. p. 108.

† Ibid. Vol. ii. p. 121.

Symbol

Symbol of the *Sphere*, *Serpent* and *Wings*, uſed by the antient *Egyptians* * for the ſame Purpoſe.



The *Perſians* and *Egyptians* ſeem to have meant, by their reſpective Types, one and the ſame Doctrine. † Nor is there any material Difference in the Repreſentation, excepting the Addition of the *human Form* in the *Perſian* Circle;

* V. *Sup.* p. 36.

† In ſome old *Perſian* Temples, a Figure of the Deity is frequently deſcribed, ſimilar to that in the Plate, near to which the Figure of a Globe is exhibited to repreſent the Sun, and under both ſtands a Prieſt or Hierophant, arrayed exactly agreeable to the Figure in the Image of the Deity, before an Altar of Fire. Several Repreſentations of this kind are to be found in Sir *John Chardin*'s Voyages, and in *Bryant's Analyſis* of the antient Mythology. Now, we are told by *Euſebius*, that the Hierophant in the Myſteries put on the Habit of the *Demiurgus*, or the God who created the World. And if not only the *Serpent*, but alſo the human Figure with which the Serpent is conjoined in the above Repreſentation of the Deity, be, as is here conceived, intended to expreſs the *ſecond* Perſon, who was to *aſſume Man's Nature*, and *by whom*, the Scripture informs us, *the World was made*; it gives a ſtriking Proof, that a Tradition, as well concerning the true *Demiurgus*, or the *Meſſiah* in the *Likeneſs of ſinful Fleſh*, as concerning the Doctrine of the Trinity with which it is neceſſarily combined, ſubſiſted very *early* among the *Perſians*, and (however corrupt, yet) more *purely* than in after Times. It alſo proves, that the *Perſians*, as well as the *Egyptians* and

Circle; which Addition might probably ariſe from an abuſed Tradition of another Truth, *That Man was created in the Image and Likeneſs of* GOD. *——The *Wiſdom*, or *ſecond* Perſon, might alſo be alluded to in this, as well as in the *Egyptian*, Symbol, under the Delineation of the *Serpent*; † and from a like Abuſe of divine Revelation. In the holy Scriptures we find the Serpent uſed as a Type of the WORD, *who was to be made Fleſh:* For *Moſes* lifted up the Serpent in the Wilderneſs, in reference to the Lifting up of *Jeſus* on the Croſs for his People's Salvation. It is not probable, that *Moſes* ſhould erect this Serpent as a *Taliſman*, or in Alluſion to any *Egyptian* Rite (as Sir *John Marſham* ſuppoſed); becauſe this was done by the expreſs Command of GOD, who, as many learned Men have remarked, inſtituted many Ceremonies of the Law, in direct *Oppoſition* to the Idolatries of the Heathen. ‡ The *Wings* in this, as well as in the *Egyptian* Scheme, ſeem a third Abuſe of a further revealed Truth, which could not have been known but by Revelation, and may refer to a corrupt Tradition concerning the SPIRIT of

and *Greeks*, had, in the very ſame kind, *corrupted their ways*, and exhibited the material Sun, rather as a Repreſentative than an Emblem of the great Sun of Righteouſneſs, to which they conſecrated Fire, as an Oblation the moſt analogous to his own Nature. Thus, as we find by an Inſcription on an *Egyptian* Obeliſk, the Sun was ſtyled, Κλιστης της οικουμενης, "the Framer or Opificer of the World." The Conſequence was, the Repreſentative became the Object of Worſhip, and the Antitype was forgotten.

EUSEB. *de præp. evang.* l. III. c. 12. Dr. LELAND's *Advantage, &c. of the Chriſt. Revel.* Vol. i. p. 229.

* Gen. i. 26.

† Even *Maximus Tyrius* ſays, *Serpens commendabatur Gentibus, ut* NUMINIS SYMBOLUM. Diſs. 38. apud HOFMAN. *Lex. Univ.* in verb. *Serpens.* And juſt afterwards *Hofmann* adds; *Hodièque Peruanos colere Iridem cum duobus à Latere Serpentibus,* DIVINITATIS SYMBOLO, *tradunt Indicarum Rerum Scriptores.*

‡ *Maimonides*, the moſt learned of all the Jews, confeſſed, that he ſhould have been ignorant of the *Reaſon* of many Inſtitutes in the Law, but for his Knowledge of ſome heathen Ceremonies to which they were oppoſed. Vide WITSIJ. *Ægypt.* l. II. c. 8. & l. III. c. 14. MAIMON. *Port. Mos.* à Pocock. p. 168.

GOD

GOD, *moving*, * *flying*, or *brooding*, *upon the Face of the Waters.*

The *Eaſt Indians* have an Idol with *three* Heads upon *one* Body (the Deſcription of which is well known) in great Veneration among them, called JACKERNATS, or JAGARYNATS: And the yet more Eaſtern *Chineſe* have another, nearly ſimilar in Form, which they name SAN-PAO, and which, as it affords an Idea, though a vile one, of the Trinity, is thought by ſome (ſays Dr. *Hyde*) to be a Relick of Chriſtianity formerly received among them. If, by Chriſtianity, he means the patriarchal Religion, the Opinion is highly probable. The *Chineſe* have alſo an Idol, called *Tien-chù*, the ſame with *Baal-ſamen*, *Lord of Heaven*, and another called *Shangh-Ti*, which is rendered, *Supreme Governor of the Univerſe.* † Whether *Shangh-Ti* be a Corruption of the Hebrew *Shaddai*, or not; the Senſe of both is the ſame.

It muſt however be confeſſed, upon the Teſtimony of F. *Longobardi* in *Navarette*'s Account of China, that the moſt learned Sect of the *Chineſe* is compoſed of no other than (what would here be called) *Spinoziſts* or *Materialiſts*, and that theſe laugh at the Chriſtian Account of an immaterial omnipotent Deity, who created and governs all things. Human Reaſon is the ſame both in *Greeks* and *Chineſe*, and in both equally loſt in its unaſſiſted Reſearches after GOD. ‡

The

* The Idea of the original Word ſeems to be taken both from *Motion by Wings* and *Incubation with Wings*, and has, conſequently, an equal Reference to pervading Mobility, and generating Influence. A remarkable Paſſage occurs in 2 Sam. xxii. 11. which the Tranſlators have rendered, *He* [Jehovah] *was ſeen upon the Wings of the Wind*; but which, perhaps, might have been more juſtly turned, *was ſeen upon the Wings of the* SPIRIT. The Wind, and whatever might be underſtood by its Wings, is neceſſarily inviſible; but the ſenſible Manifeſtation of JEHOVAH, with the divine SPIRIT in a *winged* Form, has been made to Men, and particularly at the Baptiſm of CHRIST. The Deſcription of the divine Majeſty is alſo rendered more grand and illuſtrious by this Tranſlation of the Paſſage.

† HYDE *Rel. Vet. Perſ.* c. v.

‡ See Dr. LELAND's *Advantage, &c. of Chriſtian Rev.*

The Promulgation of the patriarchal Religion was inconteſtably very general throughout the Eaſt; and there are very evident Traces of it, however depraved, ſtill exiſting in the Poſterity of *Shem*. The *Vedam* of the Bramins is ſaid to contain many Alluſions to the Creation and Fall of Man, as related in the Book of *Geneſis*. What the Abbé *de Guyon* ſays of the *Cingales*, or Inhabitants of *Ceylon*, may be equally applied to moſt of the Families of the Eaſt; "That the Prin-"ciples of Revelation were known among them for "many Ages before Chriſt." 'Tis true; ſome have preſerved ſtronger Memorials or Traditions than others; but all the Pagans, who have been tolerably known, retain evident Characteriſtics of that Religion, which *came not in old Time by the Will of Man, but* by the Inſpiration of *the Holy Ghoſt*.

If, from *China*, and the Eaſtern Extremities of *Aſia*, we direct our Courſe onwards; we ſhall find ſome faint Traces of the ſame Religion in thoſe Countries, which are ſuppoſed to have received their Inhabitants from thence. Father *Charlevoix*, in the Preface to his *American* Travels, propoſes a curious Hypotheſis concerning the Population of the various Parts of the Earth, by the Deſcendants of *Noah*; and ſuppoſes, with ſome Probability, that the Inhabitants of *Peru* originated from the *Chineſe*; while the Northern Indians of *America* borrowed their Deſcent from the antient *Scythians* or *Tartars* *. The *Eſkimaux* Indians, who inhabit the Coaſt of *Labradore*

* The Reader may poſſibly be entertained, as well as informed, by the following Extract from Dr. *Matey*'s Preface to a Tract, entitled, *An Account of the New Northern Archipelago, lately diſcovered by the Ruſſians*, p. 13. "From the Difference in the Make, Dreſs, and "Manners of the new diſcovered Iſlanders, [between *North America* "and *Siberia*] we might be induced to ſuſpect that the moſt north-"erly Parts of the New World were peopled by the moſt ſavage "Aſiatic Tartars, or *Tchuktſchi*; while the Inhabitants of the more "moderate Climates, and amongſt them the *Mexicans* and *Peru-"vians*, were indebted for ſome Part of their Induſtry and Civili-"zation

dore, muſt certainly be excepted; ſince they evidently are the Offspring of the *Greenlanders*; as *theſe* likewiſe are derived from the People, who inhabit *Lapland*, or the Northern Extremities of *Europe*. And theſe *Laplanders* are only degenerated *Tartars*, and together

" zation to the *Tunguſi* Tartars, or perhaps their Offspring, the Chi-
" neſe and Japoneſe. That theſe Nations have in antient Times na-
" vigated to North America, has long been ſuſpected. This was
" lately aſcertained by an ingenious French Author, and, from the
" Situation of the *Jeſo*, *Kurili*, and other Iſlands, is rendered more
" and more probable." The Doctor ſubjoins in a Note this Author's Name, with the following Account. " M. *de Guignes*, in a Memoir
" inſerted in the 28th Volume of the Academy of Inſcriptions and
" Belles Lettres for the Year 1757, and entitled, *Recherches ſur les*
" *Navigations des Chinois, du Coté de l'Amérique, & ſur quelques*
" *Peuples ſitués à l'Extrêmité Orientale de l'Aſie*; from the concur-
" rent Teſtimony of ſeveral antient *Chineſe* Writers, proves, That
" their early Navigators, after having followed the *Aſiatic* Coaſt
" towards the North as far as *Kamtſcatka*, which they called *Tahan*,
" croſſed the Ocean in an eaſterly Direction, and at the Diſtance of
" 20,000 Lis, or about 2000 Miles, arrived, nearly under the ſame
" Parallel, at a Country which they named *Fouſang*; being, accord-
" ing to them, the Land where the Sun riſes. This muſt have
" been the Coaſt diſcovered by the Ruſſians in 1741; and from
" the new Diſcoveries it may be inferred, that the Chineſe were di-
" rected in that Tract, by following the Courſe of the Iſlands". Dr. WATSON, in his *Remains of Japhet*, ſupports the ſame Hypotheſis. p. 225. To their Accounts may be ſubjoined the Opinion of an *American* Author. " That Part of *America* next to *Aſia* is ſaid to be much more populous than the remoter Eaſtern Provinces or Kingdoms; which is a manifeſt Indication, that this was firſt planted by Colonies coming from the neareſt Parts of *Aſia*, who ſettled here, and afterwards ſpread themſelves gradually over the New World: From whence we may conclude, that the Bulk of the *Americans* are deſcended from the *Tartars*, *Siberians*, and People of *Kamtſchatka*." SMITH's *Hiſt.* of N. Jerſey, printed in that Province, 1765. The Opinion of *Arias Montanus*, *Vatablus*, &c. that *America* was peopled by *Jobab* and *Ophir*, two of the Sons of *Joctan*; and that the *Ophir*, whence *Solomon* procured Gold, was the *Weſt Indies* or *Peru*, becauſe in 2 Chron. iii. 6. that Gold is called זהב פרוים *Zahab Parvim* or *Peruim*; does not ſeem ſufficiently ſupported. Mr. *Bryant*, and before him Dr. *Edwards* and others, with greater Probability, believe, that *Ophir* was *Africa*; which Belief is farther confirmed by the great Quantity of *Almug* Trees (a Species of Cedar ſo called from its Incorruptibility) brought from thence; as it could never anſwer the Purpoſe of a remote American Voyage to load the Ships of thoſe Times with Timber.

with the *Hungarians* are derived originally from that great Stock of Population; if Pere *Hel*, the Jeſuit, an *Hungarian*, lately ſent into *Lapland* for aſtronomical Obſervations, may be credited*. This is ſaid only to ſhew, that any Traces of the Doctrine of a Trinity, found amongſt theſe People, prove both from whom they borrow their Extraction, and whence they muſt have received their Opinions. And if theſe People are the Deſcendants of thoſe, who had obtained a Corruption of this Doctrine; there can be no Wonder, that they ſhould copy the Notions of their Anceſtors, and tranſmit their Opinions, ſtill more debaſed, to their own Poſterity. The Stream of national Opinions (where Providence has not interpoſed by the Power of Truth) has uſually flowed in the Channel of national Population. Thus, if the *Tartars*, or thoſe various People who inhabit that immenſe Tract of Country, from *Siberia* in the North to *Bengal* in the South, and from the *Caſpian* Sea Weſtwards to the wild Regions of *Kamtſchatſka* in the Eaſt, had obtained any Knowledge of this capital Doctrine; the Appearance of ſuch a Tenet in *America* confirms the Hypotheſis, that its Inhabitants derived both their Origin and Religion from that Quarter. And that the *Tartars had* obtained this Knowledge, and probably from their Brethren of *Tibet* (as *theſe laſt* in antient Times from the Patriarchs in and about *Chaldæa)*, ſeems evident from a reſpectable Authority. Doctor *Parſons*, in his valuable Book, entitled, *The Remains of Japhet*, has obliged the World with a curious Explanation, from a Memoir by Col. *Grant*, of a *Siberian* (or rather of a *Tangutian* or *Tibetian)* Medal, in the Cabinet of the preſent Empreſs of *Ruſſia*. The Deſign of this Medal exhibits the Idea, which the *Lamas*, or High-Prieſts of the Country called *Tibet*, have, beyond all Memorial among themſelves, entertained of the Godhead. The whole Relation, intereſting and ingenious as it is, of this

* Ann. Reg. for 1774. p. 103.

remark-

remarkable Fragment of the antient patriarchal Religion, is too copious for an Inſertion into this Introduction, which may be conſidered only as the Outline of a larger Work; and therefore the inquiſitive Reader muſt be referred to the Book itſelf. Upon one Side of this remarkable Medal is a Repreſentation of the Deity (like the German *Triglaf* or *Rodigaſt*), with *three Heads* upon *one Body*, evidently deſigned to convey their Notion of a Trinity in Unity. Upon the Reverſe is an Inſcription, which the learned Officer, who is ſaid to be well ſkilled in the *Magogian* Language, has thus tranſlated into Latin; *Alma Imago ſancta* DEI *in* TRIBUS IMAGINIBUS HISCE; *colligite ſanctam Voluntatem Dei ex illis: Diligite Eum:* "The pure holy Image of the "*Deity* under *theſe three Forms:* Gather the holy Will "of GOD from *them*; and love *Him*.—They here- "by acknowledge *one Divinity*, which conſiſts of *Three* "*Perſons*, equal among themſelves, each of infinite "Wiſdom and Power:——all three of a beneficent "Nature, inſeparable in one Spirit, conſtituting but "one Being, infinitely wiſe and powerful, the Creator "and Ordainer of all things."*

The ſame learned Officer, in his ingenious Memoir, quotes from *Strahlenberg*, that the *Tartars* called *Jakuthi*, which are Idolaters, and the moſt numerous People of all *Siberia*, adore one only inviſible GOD, under three different Denominations, which are, ARTUGON, SCHEUGO-TEUGON, and TANGARA. By the *firſt* was underſtood *The Creator of all Things*; by the *ſecond*, *The God of Armies*, or the Power over all; and by the third *Love*. Theſe Tartars are ſuppoſed to be of one Origin with thoſe of *Tibet*, under the Dominion of the *Lama*. Dr. *Parſons*, with great Reaſon, ſuppoſes, that they all are Deſcendants from *Togarmah*, one of the Sons of *Gomer*, and that they obtained their Knowledge of the TRINITY IN UNITY from the firſt Patriarchs.†

* C. vii. p. 184.
† Ibid. p. 191.

We come now to a Country, long unknown, and known even now but imperfectly; and where alſo we ſhall find ſome obſcure Traites of this antient Principle of revealed Religion. Over and above a thouſand ridiculous Idols, and the ſame Notions concerning the Deity of the Sun, Moon, and heavenly Bodies, in common with the People of *Aſia*; * the *Peruvians* had an Idea of a Trinity in the divine Nature (at leaſt when the *Europeans* firſt came amongſt them), which they worſhipped under the Symbol of the Sun with *three* Heads †. This probably was the Idol, which *Acoſta*, in his Account of *Mexico* and *Peru*, ſays the Inhabitants called TANGA-TANGA, and which they affirmed to ſignify *One in Three* and *Three in One*. They had likewiſe an obſcure Tradition concerning the Deluge itſelf; ſome certain Indications of which (and conſequently of its Univerſality) yet appear, according to *Don Ulloa*, upon the Mountains of the *Andes* in *South America*. They alſo uſed human Sacrifices, as the *Ammonites* immolated their Children to *Moloch*, and even practiſed Circumciſion. To this may be added the Account of *Miguel Venegas*, who, in his Hiſtory of *California*, ſpeaking of the Ignorance of the aboriginal Inhabitants, ſays, that there was however among them "a Series of ſpeculative "Tenets, which muſt ſurprize his Readers." For they not only had an Idea of the Unity and Nature of GOD as a pure Spirit, and likewiſe of other ſpiritual Beings; but alſo ſome *faint* "*Glimmerings* "*of the* TRINITY, the eternal Generation of the "*Logos*, and other Articles of the Chriſtian Reli-"gion, though mixed with a thouſand Abſurdities." Vol. I. p. 88. The Author ſuppoſes (though he acknowledges there is not the leaſt Trace of any Circumſtance,

* *Wiſdom* xiii. 1, 2.

† "When the *Spaniards* got Acceſs to the Weſtern World, there "were to be obſerved many *Rites* and many *Terms*, ſimilar to thoſe "which were common among the Sons of *Ham*;" the antient Idolaters. BRYANT'S *Anal. Ant. Myth.* Vol. ii. p. 50.

which

which might corroborate his Suppoſition), that ſome Chriſtians might probably have been ſhipwrecked there in former Times, and that they inculcated theſe Principles. But, if that had been the Caſe, would not the *Terms* uſed have betrayed the Matter; which (as he afterwards informs us) were widely *different?* Is it not more probable, that the Notions, ſo reſembling the *revealed*, were handed down, by oral Tradition, from their Anceſtors, who (as *Venegas* obſerves from their own relation) *came from the North*; and moſt likely from the *Tartars*, or *Scythians*, to whom they were originally tranſmitted from the *earlieſt* Ages?

From the Whole, we may naturally conclude, that, as the Doctrine of the Trinity could not have been the Reſult of human *Reaſoning*, whether the reaſoning Faculty be depraved or not; ſo, much leſs could it have been the Iſſue of a general *Agreement* in Reaſon, through all theſe different Nations of the World. The mere common Senſe of Mankind muſt have led them a contrary way. But, admitting that the Doctrine was clearly revealed (as we have attempted to ſhew) to the firſt Patriarchs; that they declared it to their Poſterity; that ſome of their Poſterity depraved it; and that ſucceeding Generations diſſeminated the Corruptions of that and other Doctrines over the habitable World: we then perceive Probability concurring with Truth, or Truth without a Miracle, in accounting for the Source and Origin of all the falſe Religions, that have ever exiſted amongſt Mankind *. Upon this Ground, like-

* What Bp. *Stillingfleet* ſaid of the antient Heathen Hiſtory, may at leaſt with equal Truth be applied to the antient Heathen Religion; "That there was a certain ORIGINAL and GENERAL Tradition *preſerved* in the World concerning it; that this Tradition was *gradually* corrupted among the Heathens; that, notwithſtanding this Corruption, there were ſufficient Remainders of it to evidence its *true Original*; and that the *full* Account of this Tradition is ALONE *preſerved* in thoſe Books we call the SCRIPTURES." *Orig. Sacr.* l. i. c. i. §. 14.

wiſe, we can ſee the Reaſon of that Correſpondence and Relation, which all the corrupt Syſtems have ever borne to each other, and which prove their mutual Departure from ſome common and eſtabliſhed Truths, originally held among them. Thus the very Sins and Depravities, the Superſtitions and Idolatries, and even the Oppoſition and Enmity of Men; are turned, by the Wiſdom of GOD, into a Teſtimony to the Truth of his Word; and ſerve, like the dark Shades in a beautiful Painting, to heighten and embelliſh thoſe Objects, which themſelves could never delineate or pourtray.

If, as the Scriptures aſſure us, Man by his utmoſt Wiſdom could never know GOD (and, indeed, in the Reaſon of Things, "What is infinite, as *Tertullian* obſerves, can only be known to itſelf"); it is impoſſible, that he ſhould know the *Mode* of his Exiſtence. Even Sir *Iſaac Newton*, in his celebrated Definition of the Godhead, is obliged to own, "That he exiſts and acts "after a manner entirely unknown;" which Conceſſion, how much it muſt weaken any *rational* Inveſtigation of his Nature, needs not many Words to determine. The true Knowledge of GOD, in any Caſe or to any Degree, muſt therefore have been the Effect of his divine Revelation. And if this Poſition be (as it certainly is) as true as the Bible; we may then ſafely aſſert, as a collateral Maxim, that Idolatry not only conſiſts in worſhipping That for GOD, which is *not* GOD, but alſo in attempting any Idea of his Nature, *contrary* to what He himſelf hath revealed. Our preſent *Deiſts*, therefore, and all who derive their Notions of the Godhead from the low and depraved Conceptions of their own Minds, are as much guilty of this Offence againſt their Creator, as the older Heathens themſelves. If two of theſe People ſhould offer each a Definition of the Deity, according to their reſpective Judgements and Opinions; it is no more likely that they ſhould *exactly* agree, than any two of the antient Philoſophers have

upon

upon the ſame Subject. Nay, *Maximus Tyrius* himſelf, in treating of *Plato*'s Notion of the Godhead *, acknowledges, that ſcarce any two Perſons (among the Heathens) have thought alike upon the Subject. And if they do not *exactly* agree; who ſhall *arbitrate the Difference?* Shall *another* Man's Reaſon? Shall the Reaſon of a *thouſand* Men?—Theſe could, at beſt, only prove that *one* muſt be in the *wrong*, without being able to give an infallible Determination, *which* of them is in the *right*. They might do worſe: By taking the erroneous Side, they would ſtrengthen the Miſtake in others; and yet be utterly incapable of correcting it in themſelves. Upon this Ground too, is not the Deity made to be juſt what his Creatures *think* of him? And ſuppoſe, on this *uncertain* Plan (to ſay the beſt of it), one or many of theſe *think amiſs*, and offer Worſhip to what has conſequently no Exiſtence but in their own Ideas; is not ſuch a Deity an Image of the Brain; and is not ſuch Worſhip direct Idolatry? Were not the Gods of the Heathens juſt ſuch Creatures of Fancy? And is not ſuch Service as much of the *Eſſence* of Superſtition (though perhaps more refined, and refined too by the Aid of Revelation itſelf), as the *Egyptian* Adoration of a Dog or an Onion? It is a Matter of perfect Indifference, what falſe God, or Idol, Men worſhip; when they have not Grace enough to worſhip the true.

But, as none can ſay, without Raſhneſs andFolly, that GOD *cannot* exiſt in the Mode, which He has revealed; how can any, without Preſumption and Pride, pretend to define the Mode, in which He *muſt* exiſt, or eſtabliſh, from their own Heads, any Poſtulatum or Dogma about it? "Suppoſe a Man ſhould, ſays Dr. *Jonathan Edwards*, from the Obſervation which he hath made of *Plants*, pretend to make a Judgement of the Nature and Faculties of *Animals*, and thence ſhould conclude, that it is abſolutely impoſſible that ſuch and ſuch Powers

* *Diſſ.* i.

and Properties ſhould be found in *Animals*, becauſe they imply a plain Contradiction to the Nature of *Plants*; would not every Man at firſt View diſcover the Abſurdity, and laugh at the Folly of ſuch Argumentation? And yet Men may as well do ſo, as argue from *Body* to *Spirit*, and from FINITE to INFINITE." * However, ſuppoſing, for a Moment, that Reaſon is ſufficient to aſcertain the Mode in which the *Author* of all things exiſts; it muſt then be confeſſed, that it is certainly equal to the Taſk of aſcertaining and defining the Mode of Exiſtence in the *Things* themſelves. If it can riſe to explore the Summit; ſurely it is high enough to ſurvey the Baſe. But every Body feels, and moſt People have Senſe enough to own, the utter Imbecillity of the human Mind to inveſtigate the Eſſence of even what is familiar to the Senſes, and the Object of conſtant Inſpection. The acuteſt Philoſopher and the moſt ingenious Naturaliſt are wholly unable to define the conſtituent Particles of a Straw beneath their Feet, or the ſimpleſt and minuteſt Atom that floats in the Air. The Learned and the Ignorant are equally puzzled upon the moſt inſignificant Subjects of Senſe; and, as they aſcend higher, either to the Modes of animal Life, or to the ſubtle Phœnomena of Nature, they find the Scale of Reaſon declining in its Uſe; till they are obliged to own, that it can no more meaſure theſe *Arcana* of GOD, than the puny Subdiviſions of an Inch or a Span can be commenſurate with boundleſs Expanſion, or infinite Space. And if the wiſeſt Men can neither trace out, nor explain theſe ſecondary Cauſes, and thoſe which are applied to inferior Things; with what Face do our minute Philoſophers, or cavilling Deiſts, pretend to draw the Line of *their* Judgement, upon the Cauſe of Cauſes, and the unſearchable Author of all things?

Were it not for extending this Introduction to a ſtill greater Length than was at firſt intended; we might,

* *Preſ. againſt Socin.* Part iv. p. 43.

and

and perhaps not unprofitably, direct our Attention to the uncorrupted Knowledge, which the true Believers, from *Abraham* down to *Chriſt*, poſſeſſed of the Trinity in GOD. If *Plotinus* could ſay, "That this Doctrine of "a Trinity, FATHER, MIND, and SOUL, was no late In-"vention, but *an antient Tenet*," corrupted as it was among the Heathens themſelves: Surely it may be expected, that this Truth of GOD muſt remain much more uncontaminated among his own People.—But this Deduction will, in a Meaſure, be rendered unneceſſary here; ſince many Proofs of it, from the ſacred Writings, will occaſionally appear in the ſubſequent Work. The Reader will perhaps excuſe the prolix Detail already given, when it is conſidered, that the Doctrine maintained is of the utmoſt Conſequence to the very Being of all Religion and Revelation from the Foundation of the World. For, if there be not *Three Perſons*, or *Hypoſtaſes*, in the divine Eſſence; *Jeſus Chriſt* could not be IMMANUEL, GOD WITH US, or that *divine* Savior, which Patriarchs and Prophets, as well as Himſelf and his Apoſtles, declared Him to be. And if He be not JEHOVAH in our *Nature*; then the Whole of Religion, both under the Old Teſtament and the New, is not only the moſt daring Illuſion, that ever was paſſed upon Mankind; but there is not a ſingle Man upon Earth, who has the leaſt ſolid Ground to expect a Life of Immortality. In that Caſe, we might dream over what Heathens have dreamed before, and live and die as uncertain and hopeleſs as they. If *Luther* could ſay, of the Doctrine of Juſtification by Faith alone, that it is *Articulus ſtantis vel cadentis Eccleſiæ*, "an Article on which the Church ſtands or falls;" we have Reaſon to go farther, and conclude, that, upon the Doctrine of the *Trinity*, and of the *proper Divinity* and Coëſſentiality of *each* of the three Perſons in it (as exhibited to us in the Bible), all our Hope as Men, and Comfort as Chriſtians, either riſe into everlaſting Joy, or vaniſh into a baſeleſs Dream.

In

In Addition, then, to the preceding Remarks, it may be permitted us to ſubjoin a few Reflections (and thoſe as ſhort as poſſible) upon the *Divinity* of our great Redeemer; that other *Pillar and Ground of the Truth*, againſt which *the Gates of Hell* (if GOD be true), however they may "grate harſh Thunder," *ſhall never prevail.*

The Proof of CHRIST's Divinity is attempted in the following Eſſays, from the *Names*, *Titles*, and *Offices*, which were revealed, from Time to Time, concerning Him, in the *Old Teſtament*, by the SPIRIT of GOD. And theſe Names and Titles, excluſive of the legal Œconomy (which was only a further Declaration or Explanation of them in his gracious Offices), ſingly and conjointly prove, that JEHOVAH was to be the MESSIAH; while, on the other Hand, the Facts and Evidences of the *New Teſtament* affirm and demonſtrate, that the MESSIAH was indeed JEHOVAH. Clear and explicit as the Teſtimony of this Truth undoubtedly is in the apoſtolic Writings; the Certainty of it is no leſs ſtrong in thoſe of *Moſes* and the Prophets. Were it otherwiſe; in what a miſerable Perplexity muſt the true Believers, for the firſt four thouſand Years of the World, have remained? And what little Encouragement had they to *embrace* the Promiſes and *confeſs* themſelves *Strangers and Pilgrims on the Earth** (for which they are applauded); if the Power, which was to effect the Bleſſing, had not been eſteemed *divine?* But it appears, that, as *the* WORD *was* in *the Beginning*; ſo He was alſo known by the Faithful *from* the Beginning †. And it is allowed by moſt Chriſtians, that *Adam*,

* Hebr. xi. 13.

† *Witſius* quotes from *Zanchius*, that moſt of the Fathers were of Opinion, that *Adam*, before his Fall, frequently ſaw GOD in a bodily Appearance, and heard him ſpeak; and adds, that this WAS ALWAYS THE SON OF GOD. Juſt afterwards he ſays, "CHRIST ,' is that JEHOVAH, who took *Adam* and placed him in Paradiſe, " and ſpake to him." *Oecon. Fœd.* l. i. c. 2. §. 7. Indeed they might well conclude ſo; for, ſince the Fall, Man has nothing to do

Adam, *Abel*, and all the firſt Believers, as well as thoſe who after them were *Iſraelites indeed*, were ſaved through Faith in the promiſed and future *Meſſiah*. But how could they have any ground for Faith, as to his Sufficiency for their Salvation; or how could He be, without Idolatry, an Object of their Faith and Joy (as in the Caſe of *Abraham* it is particularly expreſſed), unleſs they *knew*, aſſuredly, the *All-ſufficiency* of his Perſon? And how could they *then* know Him; if He were not then exiſtent, or rather *præ-exiſtent* and *divine*? And how could he be *divine*, but in being JEHOVAH? And, laſtly, if they had not a Knowledge of the *Perſonality* in JEHOVAH; how could they poſſibly think of being reconciled to JEHOVAH by JEHOVAH, and *that* through his Aſſumption of *the Woman's Seed*, in order to perform their Redemption? They had no Idea of a *created* GOD, but of GOD a *Creator*; no Conception of an *inferior* Deity, but of a Deity *ſupreme*; nor any Notion of an *everlaſting Salvation* being accompliſhed, without a Goodneſs and a *Strength* equally infinite and *everlaſting*.—Such Blaſphemies and Abſurdities ſeem to have been reſerved for a more enlightened Day.

do with GOD, but for his own Deſtruction, without a *Mediator*. That great and good Man, the late Preſident *Edwards*, was of the ſame Sentiment, and expreſſes it ſo juſtly, that the Reader cannot be diſpleaſed with the Recital of his own Words. "When we read (ſays he) "of GOD's appearing after the Fall, from Time to Time, "in ſome viſible Form or outward Symbol of his Preſence; we are "ordinarily, if not univerſally, to underſtand it of the SECOND "PERSON of the TRINITY; which may be argued from John i. "18. *No Man hath ſeen GOD at any Time? the only begotten Son, "who is in the Boſom of the Father, He hath declared Him.* He is "therefore called, *the Image of the inviſible GOD*, Col. i. 15; in-"timating, that, though GOD the Father be inviſible, yet Chriſt "is his Image or Repreſentation, by which He is ſeen, or by which "the Church of GOD HATH OFTEN HAD a Repreſentation of HIM, "that is not inviſible; and in particular that Chriſt has appeared "in an human Form." *Hiſt. of Redemption*, p. 19.

Though

Though this Point, one might have thought, would have been ſettled beyond Diſpute, before ſo late an Age; yet even now we have Objectors, who rake up all the Filth of more antient Heretics, without anſwering what has been written againſt them. They have a plain Reaſon; the Arguments were unanſwerable. Out of many which might be cited, we will produce one Argument from St. *Auſtin*, which we might dare the whole Tribe of theſe petulant Men to ſolve, and indeed (if it were neceſſary) might venture to reſt the Iſſue of the Controverſy upon it. His Words are to the following Purport. "CHRIST, *by whom all things are made*, cannot be made *himſelf:* And, if *Chriſt* be *not* made, then He is not a *Creature.* But, if he be not a Creature; He muſt be of the *ſame Subſtance* with the FATHER (the Creator): For all Subſtance or Being, which is not GOD, is neceſſarily a Creature; and what a Creature is not, That GOD is. Now, if the SON is not of the ſame Subſtance, of which the FATHER is; He muſt inevitably be a *created Subſtance:* And if He be a created Subſtance, then *all things* could not be made *by Him.* But all things *were made* by Him: Therefore, He is of the *ſame Subſtance* with the Father; and conſequently is not only GOD, but the *true* GOD.*" The *Arians* and others may anſwer this ſcriptural Reaſoning at their Leiſure.

The Abuſe of this Doctrine by the earlieſt Heathens demonſtrates, that it muſt have been known *before* their Time, and have been better underſtood ſomewhere. We are told by *Tertullian* and *Lactantius*, † that *Triſmegiſtus* and the *Sybils* had obtained a Tradition, that GOD created all things by his coömnipotent SON; and the Greeks (the Chriſtian Greeks) called *Chriſt* emphatically the *Logos*; meaning, by the Term, both *Speech* and *Reaſon*, becauſe he is the *Voice* and *Wiſdom* of GOD. *Lactantius* particularly obſerves, that the Philoſophers had

* AUG. *de Trinitate.* l. i.
† TERT. *adv. Gent.* LACT. l. iii. c. 6 & 9.

ſome

ſome Idea of this grand Truth, and that *Zeno*, the Father of the Porch, calls the Creator of the World Logos, which he alſo terms *Fate*, and *God*, and the *Mind* of *Jove*. Long before *Zeno*; *Orpheus*, in a Fragment of Verſes (called by his Name and addreſſed to *Muſæus* his Son or Pupil) which *Juſtin Martyr* * has tranſcribed, calls the Deity ὁ λογος θειος, *the Divine Word*; and, though he was the Author of the Greek Polytheiſm, yet he could ſing, taught (as was ſaid) by the Oracle, †

Εἰς Ζευς, εἰς Αϊδης, εἰς Ηλιος, εἰς Διονυσος,
Εἰς Θεος ἐν παντεσσι———————

which may be rendered,

Though Pluto, Jove, with Bacchus and the Sun,
Are various Names; their Deity is One.

So *Hermes*, many Ages before *Orpheus*, though I cannot tell (ſays *Lactantius*) how he obtained this almoſt univerſal Truth, often mentioned the Power and Majeſty of the DIVINE WORD, ſtill confeſſing it to be ineffable; which kind of Speech, (ſays he) ſeems far above the mere Capacity of Man. ‡ There ſeems no Way, left us, to account for the Means of his obtaining this important Truth, but that, which has been already ſtated, concerning his Acquiſition of the Doctrine of the Trinity. Indeed, theſe two Truths are inſeparable: No Man can hold the one, without aſſerting the other. They were *both* the Doctrines of the Patriarchs and Prophets; and, from the former, he muſt doubtleſs have received them: Unleſs it can poſſibly be ſuppoſed, that a Revelation of them was made to *him* from Heaven itſelf. It is, beſides, very remarkable, that almoſt all the Heathen Writers, who have mentioned this Sub-

* *Paræn. ad Græcos.*

† MACROB. *Sat.* l. i. c. 18. "*Porphyry* acknowledged, that *Veſta, Rhea, Ceres, Themis, Priapus, Proſerpina, Bacchus, Attis, Adonis, Silenus*, and the Satyrs, were all one and the ſame." EUSEB. *Præp. Evang.* l. iii. c. 11. and BRYANT's *Anal. Ant. Myth.* Vol. i. p. 316.

‡ LACT. l. iv. §. 9.

ject

ject, concur in imputing the Creation of the World to the WORD of the Deity; which Sentiment ſo cloſely correſponds with the Language of the Scriptures, that it is an Argument of its original Derivation from thoſe, who knew the Truths of GOD by his divine Revelation.* The Jews, before the Advent of *Chriſt*, often expreſſed themſelves very plainly upon this Subject. *Galatinus* cites a Comment of R. *Iſaac Arama* upon the cxth Pſalm, which is peculiarly explicit. "*From the Womb of the Morning is the Dew of thy Birth.* We do not find any Man, although a Prophet, whoſe Birth is prædicted before the Birth of his Father and Mother, excepting the *Meſſiah* our Juſt One; and therefore he ſays, *From the Womb of the Morning is the Dew of thy Birth.* That is, thy Birth is foretold long before the Womb of her that bare thee was created. To this agrees what is ſaid in Pſalm lxxii. 17. *His* NAME, *the* BEGOTTEN *or* SON, *is before the Sun*; which implies, that, before the Sun was created, the † NAME of our *Meſſiah* ſubſiſted and was eſtabliſhed, and that He ſate at the Right Hand of GOD."‡ Though there are much better Expoſitions of the Text; yet this is a Specimen of what the Rabbins § themſelves before *Chriſt* (declined as they were from the Purity of the Truth) aſſerted concerning his Nature and Dignity.

Though

* JUST. MART. *Paræn. ad Græcos.* KIRCH. *Obel. Pamph.* l. v. c. 3. *Oedip.* Synt. i. c. 7. GROTIUS *de Ver. Rel. Chriſt.* l. i. § 16. n. 7.

† In very antient Writers, the Word *Name* is often put for the Word *Perſon*, and carries that Idea. In the Scriptures it is frequently uſed for the Eſſence of GOD, and moſt commonly for the Second Perſon in that Eſſence.

‡ GAL. *de Arc. Cath. Ver.* l. iii. c. 17.

§ "The Notion λογος, *Word*, was not unknown to the *antient* "*Jews*. Frequent mention is made thereof in the *Chaldaic Targum* "which terms it מימרא יהוה, *the* WORD *of* JEHOVAH; by which "thoſe antient Paraphraſts underſtood the *Meſſiah*." GALE. Vol. i. l. iii. p. 64. To this might be added *Kircher*'s Remark upon *Jonathan* the *Chaldee*, who, in his Jeruſalem Targum, tranſlates—בראשית ברא, uſually rendered, *In the beginning* (GOD) *created* by—

Though this Introduction has grown to ſo great a Length (which the Subject has unavoidably demanded), we muſt not wholly omit to mention one ſhort Word, concerning the proper Divinity of the *third* bleſſed Perſon in the ſacred Eſſence. He is called the THIRD, not becauſe of *Inferiority*, ſince He is coëqual and coëternal with the FATHER and the SON, or elſe there could be no Trinity in the divine Nature; but becauſe of *Diſtinction*. The Divinity of the SPIRIT JEHOVAH is no leſs ſtrenuouſly aſſerted in the holy Scriptures, than the Divinity of the ever-bleſſed SON, or even of the FATHER Himſelf. There is a Multitude of Texts in the Old and New Teſtaments, which are commonly underſtood to mean, either the *divine Eſſence* in general, or the *Divinity of the* FATHER in particular, which, in Deed and in Truth, are more peculiarly applicable to the other two Perſons. For Inſtance; it is commonly underſtood, that it was GOD the FATHER, or JEHOVAH the Eſſence, who appeared to *Abraham*, to *Moſes*, to the Prophets; when we have the Authority of *Chriſt* himſelf and his Apoſtles to pronounce, that it was the *ſecond* Perſon in JEHOVAH alone. It is alſo generally ſuppoſed, that, when JEHOVAH is mentioned as ſpeaking in or to the Prophets, it applies to GOD the FATHER, or the whole Deity; though we are aſſured by Infallibility itſelf, that the *Holy Men of old ſpake as they were moved by the* HOLY GHOST. A very remarkable Proof of this Matter occurs in the ſixth Chapter of *Iſaiah*. The Prophet there declares, that he ſaw the LORD OF HOSTS, and heard HIM, ſaying, *Go, and tell this People*, &c. Now, the identical Words which the Prophet heard ſpoken by the LORD OF HOSTS, were, by the

בחכמתא ברא by WISDOM (GOD) *created*, &c. *Ob. Pamph.* l. iv. p. 277. Dr. *Pococke* likewiſe aſſerts, that the Rabbins, who wrote before Chriſt, always expected, that the *Meſſiah* ſhould appear in his own proper Divinity, as the SON of GOD. Thus *Nathaniel*, when he was convinced that *Jeſus* was the *Meſſiah*, immediately cried out, *Thou art the SON of* GOD, *Thou art the King of Iſrael. Not. in* Maimon. *Port. Mos.* c. viii. p. 315.

the Teſtimony of an Apoſtle, ſpoken by the HOLY GHOST. Acts xxviii. 26, 27. The HOLY GHOST is, therefore, the LORD OF HOSTS; and, conſequently, not a mere Emanation or Virtue, but a *Perſon* in the GODHEAD, ſelf-exiſtent and ſupreme. So, again, GOD, *who at ſundry Times—ſpake unto our Fathers by the Prophets, hath in theſe laſt Days ſpoken unto us by his* SON. Heb. i. 1, 2. But St. *Peter* ſays, that *in old time holy Men of GOD ſpake as they were moved by the* HOLY GHOST: The HOLY GHOST, therefore, is GOD. And *Chriſt* is called the SON OF GOD, becauſe he was begotten of the HOLY GHOST.* He is indeed frequently deſcribed as an Agent, as a Perſon, as a Teacher, as GOD, from one End of the Bible to the other. *Chriſt* calls Him *the Comforter*, whom He would ſend to his People; and neither ſpeaks poetically nor metaphorically, when He mentions this gracious Conductor as a *Perſon*, not as a *Thing*; as HIM not as IT. He is not conſidered as a mere *Inſtrument*, which is contrary to the very Nature of Spirit; but as an Almighty Operator, who both teaches the Way of Salvation freely, and effectually ſecures it.

The Heathens themſelves, who knew any thing of the Tradition of the Trinity, corrupt as that Tradition was with them, did not farther corrupt or debaſe the Truth into *Sabellianiſm*. They had, in that reſpect, more Senſe and more Modeſty than ſome later Refiners; who, in their Rage for Improvement, have ſtuck at nothing, but have preſumed to faſhion the *Almighty Creator* after their own little Notions, and, with a peculiar kind of Confidence, given almoſt the Lye direct to his own moſt poſitive Aſſertions. They have but one Step farther; and that is, to deny his Exiſtence at once.

Zeno, the Stoic, among other Names for the Maker of the World, calls him the *Mind of Jove*. By the

* See the Rev. Mr. *Jones*'s Anſwer to the *Eſſay on Spirit*. p. 171. 2d. Edit.

Mind

Mind of *Jove* (ſays *Lactantius* *) he meant the SPIRIT of GOD. And this agrees with what *Diodorus Siculus* † ſays of the *Egyptians*, that they named the *Spirit* (of GOD) *Jupiter* [which, according to *Aulus Gellius*, ‡ is the ſame as *Jovis Pater*, or *Jove the Father*]; becauſe the Life of all the Creatures was derived from him. *Plato*, according to *Juſtin Martyr* and others, mentions the *Holy Spirit* under the Name of ἀρετὴν, *Virtue*; which Name he ſuppoſes the Philoſopher applied to this divine Agent, becauſe he would not be thought to have borrowed his Knowledge of Him from the Prophets, from whom alone he obtained it. § And Cardinal *Beſſario* (cited by *Gale*) obſerves, "That what is ſpoken by *Plato* and all the *Platoniſts* touching the *Soul of the World* [as the efficient Cauſe of all things] is, in our Religion, to be interpreted of the DIVINE SPIRIT." ‖ *Triſmegiſtus* confeſſed the ſame Truth; declaring the *Spirit* to be ineffable: ¶ And *Moſes*, with the Prophets, has but ſaid the ſame; though to better Ends, and from a higher Authority.—Other Authorities might be added upon ſuch a Subject as this; but the unuſual Prolixity of this Introduction makes it neceſſary to ſuppreſs them.

With reſpect to the ſubſequent Eſſays, the Author has obſerved, that their principal Object is to prove the eſſential Divinity of the REDEEMER, from the Names and Titles, which are aſcribed to Him in the *Old Teſtament*; and to ſhew, that, by theſe, the antient Believers obtained their Knowledge (and they had Faith according to Knowledge) of his Perſon and Offices. He has imagined (with what Reaſon muſt be ſubmitted

* *De verâ Sap.* l. iv. c. 9.

† L. i.

‡ L. v. c. 12.

§ *Paræn. ad Græcos.*

‖ GALE'S *Court, &c.* Vol. i. l. iii. p. 43. *Tho. Gale*, in his Notes upon *Jamblichus*, quotes *Cyril* upon a Paſſage of *Plato*, That this great Philoſopher maintained, that, from the ſupreme GOD, came forth *the* MIND, who created all things. See alſo EUSEB. *de præp.* l. xi. c. 10.

¶ LACT. l. iv. c. 9.

to the Reader), that the Declarations of the Saviour's Divinity are as expreſsly made in the one Teſtament, as in the other; and that theſe, taken together, form one grand Chain of true Revelation, complete in all its Parts, and bright and beautiful throughout the whole. Indeed, as a valuable Writer obſerves, "The *New Teſtament* can never be underſtood and explained, but by comparing it with the *Old*." Nor does the Author recollect a Name of Grandeur and Eminence, which in any Portion of holy Writ is applied either to the Unity of the Godhead, or to the Trinity in Unity; but which is alſo applied to *Jeſus Chriſt*, as the Second Perſon in that Trinity and *the* LORD *from Heaven*. This alone ſeems to him an inconteſtable Evidence, ariſing from the united Voice of Patriarchs, Prophets, and Apoſtles, of Scripture and of GOD; that the Redeemer is GOD as well as *Man*, and alſo GOD-Man in *one Perſon*, which is denominated the *Meſſiah* or *Chriſt*.

It was this View, and this View alone, of a *certain* Salvation in an *Almighty* Saviour, which could cauſe the Patriarchs to rejoice in the Proſpect of his Day, the Prophets to proclaim Him as JEHOVAH *their Righteouſneſs*, the Pſalmiſts to praiſe Him as their GOD in Covenant; and all together, with the whole Aſſembly of the antient Believers, to perform ſuch ſurprizing Acts of Faith, as we find, with the higheſt Approbation, recorded of them.* They had all the Paſſions and Feelings of other Men, and certainly would not, and indeed could not, have undergone what we read concerning them; if they had not had an undoubted Aſſurance of ſome better Portion than what the Malice of their Enemies could take away, purchaſed by infinite Merit, and ſecured by infinite Power.

If theſe Eſſays ſhall be ſo bleſſed, as to ſet the Divinity of the Redeemer in a fuller Point of View, or to chear the Faith and Hope of one Believer in Him, or to elucidate the Goſpel revealed in the former Part of

* Heb. xi. and particularly from Ver. 33. to the End.

the

the ſacred Volume; the Author will think, that theſe Reflections, which have occurred to himſelf, were not an idle Amuſement, but an happy Expence of his Time and Pains. If they ſhould not thus ſucceed, by a contrary Determination of the divine Providence; he will ſtill own, that he has Reaſon to be very thankful for many bleſſed Moments of Comfort and Joy, which he has experienced in the Courſe of theſe Diſquiſitions. However, he leaves the whole, with Reſignation, to the Will of Him, who worketh *what*, and *when*, and *by whom* He pleaſeth. The Power of GOD can convey his Mercies through the Channel of the meaneſt Words; while, without that attendant Energy, all the Eloquence and Wiſdom of Man, or even of Angels, however it might ſilence or convince the Mind, could never enliven or convert the Heart.

It is very probable, that, in treating on ſo great a Subject, ſome Miſtakes may have occurred, which will need the learned Reader's Candor; though the Author has been diligent to avoid them, and has ſtated nothing for Truth but under the Convictions of his own Mind; for which Reaſon he hath referred (and ſometimes *only* referred for Brevity's Sake) to many Authorities, and might have appealed to many more. He has often ſincerely wiſhed, that a Topic, worthy the Contemplation of Angels, had been diſcuſſed by Abilities more equal to the Taſk than his own; and therefore only offers his Eſſay, as the Succedaneum of a more perfect Inveſtigation. Upon this Occaſion, he may be indulged to make the well-known Apology of the Poet,

——ſi quid noviſti rectius iſtis
Candidus imperti, ſi non, his utere mecum.

In the *practical* Uſe, which the Author has attempted to make of each Title or Name, he has aimed to convey to others what he felt himſelf, and to ſpeak "as a dying Man to dying Men." To this Point all our Knowledge and Speculation ſhould tend; to this Point muſt our Faith and Practice (like the magnetic Needle

to the Pole) continually turn; or our Knowledge becomes like the Viſion of a Night, which the Morning Sun ſhall chaſe away; and every fancied Acquirement, like an idle Dream, evaporates into nothing. The Bible, and its everlaſting Truths, can alone afford us Comfort in a dying Hour, and ſupply us with a chearing Cordial, when all ſublunary Help muſt fail. Whatever Men may think or ſay, while Health and Strength attend them; it is uſually ſeen, that the Word of GOD and the Things of GOD appear in no ridiculous View, in no diſportive Colours, but in ſober ſolemn Greatneſs; when the *Fleſh and the Heart* begin to *fail*, and when *both* perceive their Want of a *Portion for ever*.

A Table is ſubjoined, in which theſe Names of *Chriſt* in the *Old Teſtament* (and many others might have been added) are ſhewn to be parallel to thoſe, aſcribed to Him in the New. By this, as well as by other Compariſons, it may be ſeen, that the collateral Motion of the two Eyes, the Uniſons of Muſic, or any of the Harmonies in Nature, cannot be more exact or inſeparable than thoſe which prevail in the written Word of GOD.

The Title *Horæ Solitariæ* is prefixed to theſe Papers; ſince they were the retired Employment only of ſuch Parts of the Author's Time, as were diſengaged from the Duties of his Station: And the Subject, on which they treat, was his greateſt Conſolation under the Loſs of a very affectionate and valuable Friend. The Divinity and All-ſufficiency of the great Redeemer, he found, by a little Experience, to be a Source of Peace; when he could find none in aught beſide. The Grace of an *Almighty* Saviour alone can triumph over all exterior Circumſtances, and, when human Expectations and human Aids are at their loweſt Ebb, can roll in a Tide of Joy, which ſhall never roll back again to Eternity. *

To conclude; If an Heathen *(Theophraſtus)* could ſay, that the whole Aim and Credit of Philoſophy conſiſted in obtaining an happy Life; † we may add, upon

* John xiv. 27. xv. 11. xvi. 22.

† Cic. *de fin. bon. et mal.* l. v. § 86.

better

better Authority, that it is the ſole Honor of vital Chriſtianity to induce and ſecure it. No Life (as to Enjoyment) can be truly happy, which is not exalted above the faithleſs Fears or Conſequences of Death. A Man of the World may perhaps find a temporary Relief in Diſſipation, and when the Proſpect of Eternity is not immediately in his View; but who, except the Chriſtian, in the Circumſtance of its Approach, can experience

The Soul's calm Sun-ſhine, and the Heart-felt Joy?

And if true Religion can thus enſure Comfort and diſſipate Terror, in the moſt aweful Situations which can be ſuppoſed to happen to Nature; ſurely, it muſt adminiſter a peculiar Effuſion of Happineſs and Peace, when no Diſtreſs is near, or Trial directly aſſaults us. And what univerſal Approbation does that Principle deſerve, which employs Hope and Conſolation in every Means, and enſures Joy and Immortality as its ultimate End? For it is the peculiar Glory of the Goſpel of *Chriſt*, that it not only ſmoothes the Path of Life, not only affords a Balm in Sorrow and Temptation, not only warms the icy Hand of Death and calms the Horrors of the Grave; but uſhers in the Soul to the unalienable Poſſeſſion of *what Eye hath not ſeen, Ear heard, or entered into the Heart of Man* to conceive.* Well then might the Voice of Truth proclaim; *Bleſſed are the Dead which die in the* LORD: *Even ſo, ſaith the* SPIRIT, *that they may reſt from their Labors, and their Works do follow them.*† And well might even a wicked Man exclaim (for it is a Prayer, which, however Men talk whilſt in Health, they are not diſinclined to in the Sum of Things), *Let me die the Death of the Righteous, and let my laſt End be like his!*‡

* 1 Cor. ii. 9.
† Rev. xiv. 13.
‡ Numb. xxiii. 10.

NAMES, TITLES AND ATTRIBUTES, OF THE MESSIAH, REVEALED IN THE OLD TESTAMENT.

LORD,

UNDER THE TITLES OR NAMES OF

JEHOVAH, EHJAH, JAH.

THE Title JEHOVAH is the grand, the peculiar, and the incommunicable Name of GOD. It neither *is* applied to any created Being throughout the Scriptures, nor *can be* applied in Reaſon: For it imports the neceſſary, independent, and eternal Exiſtence of the MOST HIGH.

Of the *infinite*, *ſelf-exiſtent Eſſence*, implied by this Name, it is impoſſible for us to form a full and adequate Idea; becauſe we, and all other Creatures, have but a *finite*, *derivative Eſſence*. Our ſublimeſt Notions of ſuch uncircumſcribed Exiſtence fall infinitely more ſhort of the Truth, than the ſmalleſt Animalcule, or Atom floating in the Air, of the vaſt Dimenſions of univerſal Nature.

We could not even have conceived any thing of the Peculiarities, which this Name teaches us, of the ALMIGHTY; if He had not been pleaſed to reveal himſelf under it, and to declare thoſe diſtinguiſhing Peculiarities to us. From the Want of this Revelation, the wiſeſt Heathens did but grope, or (as the Apoſtle expreſſes it) *feel after him* * in the Dark; tacitly acknowledging, by their great Variety of different Conjectures, what *Simonides* profeſſed openly; That the more they conſidered and reflected upon the Being and Nature of GOD, the more inſcrutable HE appeared to them, and the more bewildered were their Reſearches after Him.†

JEHOVAH, EHJAH, and JAH, are Names expreſſive of the incommunicable ESSENCE; not Names of OFFICE: And, had it not pleaſed Him, from the infinite Source of his own free Grace and Love, to have aſſumed ſome other Denominations, ſignificant of his own Kindneſs to us and of what we need from Him; this aweful Title JEHOVAH‡ could only have thundered ten thouſand Terrors,

* Acts xvii. 27.

† CIC. *de nat. Deor.* l. i. § 60.

‡ The Jews have had many ſuperſtitious Opinions, relative to this Name; which, becauſe they were forbidden to mention *in vain*, they would not mention *at all*. They ſubſtituted *Adonai*, &c. in its room, whenever it occurred to them in Reading or Speaking; or elſe, ſimply and emphatically ſtyled it השם *the Name*. Some of them attributed to a certain Repetition of this Name the Virtue of a Charm, and have had the Boldneſs to aſſert, that our bleſſed Saviour wrought all his Miracles (for they do not deny them to be ſuch) by that myſtical Uſe of this venerable Word.

The antient Jews, before *Chriſt*, underſtood the Diſtinction of the Perſons in the Godhead, and the Doctrine of the Trinity. Their *Cabbaliſts* inſiſted that the Doctrine was to be found in the very Conſtruction

rors, and filled the Soul of fallen Man with all the Torments of a *conſuming Fire*.* Abſtractedly viewed, as a Being of *infinite Holineſs*, and *Power*, *who made the Heaven, the Heaven of Heavens, with all their Hoſt, the Earth, and all things therein*; we, as *ſinful* Creatures, could have had no Complacency in his Holineſs, nor, as *rebellious* Creatures, any Delight in his Juſtice. He alſo muſt abhor *us*, from the Contrariety of our Nature to his own. But, in his Office-Character of *Saviour* and *Redeemer*, we become endeared to Him and He to us; and his Work of Creation is arrayed with the Splendors of Grace and an unfading Crown of Glory.

ſtruction of this Name יהוה, JEHOVAH. They obſerved, that, though the Name contains *four* Letters (whence it is called τετραγραμμαλον), there are but *three different* Letters in its Compoſition. Thus, according to them, י *Jod* ſignifies the *Father*, the Maker of all things; ו *Vau*, a Conjunction copulative, denotes the Bleſſed *Spirit* proceeding from the *Father* and the *Son* conjointly; and ה *He* implies the *Son* of GOD. They have alſo a Saying, That GOD made all things in the Letter ה; alluding to his Creation of all things by the *Word*. And, laſtly, that ה is doubled in this Name, to demonſtrate *both Natures* of the Meſſiah.

Though this Criticiſm (if it may be ſo called) is quite cabbaliſtical; yet it ſhews (what it is here produced to ſhew) that the Doctrine of the Trinity was the current and eſtabliſhed Opinion. A better Proof ariſes from the Comments and Verſions of their moſt learned and celebrated Authors. R. *Simeon Ben Jochai*, treating of the Name ALEHIM, ſays; "Come and ſee the Myſtery of this "Word: There are three Degrees or Affinities, and each Degree "is to be *diſtinguiſhed* by itſelf; but the *three* are *one*, and *united* to "each other *in one*; nor is one to be *divided* from another." The ſame Rabbin, and *Jonathan* the *Chaldee* Paraphraſt, who both wrote many Years before Chriſt, treating on Iſaiah vi. 1. where the Lord [Adonai] is repreſented ſitting upon a Throne, apply the Paſſage to the *Meſſiah*. The former of theſe has this remarkable Expoſition of the *Triſagion*, or *Thrice-Holy*, in the third Verſe of the ſame Chapter: קדש זה אב קדש זה בן קדש זה רוח הקדש: h. e. "HOLY, *that is, the* FATHER; HOLY, *that is, the* SON; HOLY, *that is, the* HOLY SPIRIT." Theſe are further Evidences, that the Doctrine of the Trinity is not a Chriſtian Novelty, as the modern Jews and ſome other People would endeavour to perſuade us. Vide GALAT. *de Arc. Cath. Ver.* L. ii. c. GODW. *Moſes and Aaron.* l. iv. c. 8. ROB. *Theſ.* de Dei Nom. *N.* 19. POLI *Synops.* in Gen. i. *Ant. Univ. Hiſt.* Vol. iii. p. 11.

* Deut. iv. 24. Hebr. xii. 29.

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The Word JAH ſtands ſimply for the *divine Eſſence*, or for Him *Who* IS, and *Who neceſſarily* MUST *be*.

The Name EHJAH occurs no where but in *Exod.* iii. 14. and means, not only HIM, who neceſſarily IS, but who neceſſarily WILL BE. It regards the *future eternal*, and demonſtrates the *Immutability* of the divine Exiſtence.

The Title JEHOVAH includes the *paſt*, the *preſent*, and the *future Eternal*; that is, according to *our Conceptions:* for all things, and every Diviſion of that Duration which we underſtand by Time, are *preſent* with Him, though ſucceſſive to us. Thus the inſpired Apoſtle (finding no Word in Greek to repreſent the Idea of the Hebrew) uſes a *Periphraſis*, or Comment on the Word; and expreſſes the Name JEHOVAH by, HE *that* IS, *Who* WAS, *and* IS TO COME.*

The Word JEHOVAH† (which contains the other two) imports, *in itſelf*, an independent Eſſence; and it denotes, *to us*, and *to the whole Creation*, both the *Source* of *Life*, and the continual *Maintainer* of it.‡ In Him every Species of Exiſtence *lives, and is moved, and has its Being*. Thus far, becauſe it is neceſſary to Faith, it is given us to underſtand; and thus far we can form a *juſt*, though narrow Idea of it: But we cannot, with Preciſion, form the leaſt Idea of *abſtracted Eſſence*; much leſs can we comprehend *ſpiritual Eſſence*; and leaſt of all are we acquainted with *infinite* and *ſpiritual Eſſence abſtracted*. We know, that, in the Reaſon of Things and by divine Revelation, *ſuch an Eſſence*

* Rev. i. 4.

† It has been thought, that the Greek *Io pæan* (Io παιαν) is a Corruption of יהוה פנה *Jehovah penoh*, "Lord look upon us." However, there ſeems little Reaſon to doubt, that the Words Io and Iαω are derived from the Hebrew *Jehovah*. ROUS *Arch. Att.* l. i. c. 2. Some have aſſerted, that "the Name *Jehovah* was never heard of till *Luther*'s Time," and that it ſhould be pronounced *Jao*, as by the Heathen Authors. Mr. CASLEY's *Pref. to the Catal. of* MSS. *in the Royal Library*. p. 24. In the *Samaritan* Dialect it is ſaid to be pronounced YEHUEH. Abp. USHER's Letters. N°. 81.

‡ Job. xii. 10, &c.

has

has Exiſtence, and may be as juſtly convinced of it as of the Exiſtence of *our own Spirits:* But to ſpecify the *Mode*, or the *Nature*, of the one or the other, is abſolutely beyond us. The beſt Account, which *Plato*, a Man of the moſt enlarged and penetrating Genius, could give of the Godhead, was, That the Mind could neither comprehend, nor Language expreſs, him. We need not aſcend to the *Nature of Spirit* for Proofs of human Incompetency to determine upon Eſſences; for there is not a Particle of Matter, or the ſimpleſt Property in Nature, which does not exceed the Comprehenſion of our Faculties, and elude our utmoſt Inveſtigation. And if the Wiſdom of this World cannot define the Eſſence of a Grain of Sand; how ſhall the Wiſdom of this World *find out* GOD, *or ſtudy the* ALMIGHTY *to Perfection?* * "We may diſcern, ſays M. "*Rollin* (treating of the philoſophical Opinions con"cerning the Deity), the Weakneſs of human Reaſon, "and the vain Efforts that it makes alone, to raiſe it"ſelf up to the exact Knowledge of a God truly hid"den, † and who dwells in inacceſſible Light. What "Progreſs in this reſpect was proud Reaſon capable of "making, during above four Ages, in the beſt Heads "of *Greece*, in the moſt illuſtrious of the Pagans for "their Learning, and the Chiefs of their moſt famous "Schools?——There is nothing ſo abſurd, that has "not been advanced by ſome Philoſpher." ‡ For the Juſtice of this Remark, we need only recur to *Tully*'s Books upon the Nature of the Gods. Theſe Circumſtances, ſo humiliating to the Pride of Man, ſhould at leaſt teach him Modeſty and Diffidence in every Speculation, which relates to the HIGH *and* LOFTY ONE that inhabiteth Eternity; and conſtrain the Theiſts or Deiſts, Socinians, Unitarians, and all our rational Enquirers (as they ſtyle themſelves), to uſe ſome Caution and

* Job xi. 7.
† Iſaiah xlv. 15.
‡ *Ant. Arts and Sciences*, Vol. iii. p. 381.

Moderation

Moderation of Sentiment and Language, when treating of this profound and important Subject. The Obſervation of St. *Auſtin* is true; *nec periculoſiùs alicubi erratur, nec laborioſiùs aliquid quæritur, nec fructuoſiùs aliquid invenitur*;* "no Point is to be miſtaken with more Danger, none to be ſtudied with more Diligence, none to be underſtood with more Profit." It is never more eaſy to err, than in the dark. And if Men reject the *Light of* JEHOVAH (the Revelation of his Will), and chooſe rather to walk by the feeble Glimmerings of their own Reaſon; how is it poſſible for them, in the midſt of that Obſcurity of which every Man muſt complain, to be ſure of travelling in the right Way? If the Matter tranſcend all human Underſtanding; how can human Underſtanding preſume to guide? If the Subject be altogether infinite and divine; what leſs than a Mind, entirely divine and infinite, can define any thing concerning itſelf, or communicate a juſt Definition to the Creatures? And if Men cannot do what is leaſt, by ſpecifying the Principles of *ſenſible* Objects; how can they perform what is greateſt of all, in explaining thoſe Properties, of which *Senſe* affords no Demonſtration? It is a Poſition, which neither human nor diabolic Sophiſtry can refute, that GOD by his Name JEHOVAH hath revealed, that He *independently*, and *eternally*, *exiſts*; and, *by other Denominations*, that He exiſts *in a Perſonality*: And it is the Summit of human Wiſdom to receive this *Teſtimony* of GOD (to which it can bring nothing ſuperior), concerning his own Nature; both becauſe it is *impoſſible for Him to lie* and of courſe to deceive us, and becauſe on giving *Credence to his Word* depends all our Comfort and Happineſs both here and hereafter. The Infidel, on the other hand, attempts to rob us of this true Knowledge of GOD, and the Happineſs reſulting from it; but cannot ſupply its Place with any well-grounded Opinion of the Deity, or with any juſt Proſpect of our everlaſting In-

* Zech. xii. 10.

tereſt

tereſt in Him. He would remove every *ſolid* Foundation, and leave us to build our Hopes on nothing but *Air*.

Our Tranſlators have uſually rendered the Name JEHOVAH by the Word LORD, which implies Power and Dominion: But as this is ſo very inferior to the complete Idea of the original Word, and as perhaps no one Word in any Language can convey that Idea; it might have been better to have retained the original Name wherever it occurs, and given a ſhort Elucidation of its Import in a Note where it is firſt mentioned in the Book of Geneſis. * It is however diſtinguiſhed by capital Letters from the Name *Adonai*, alſo tranſlated Lord, which ſtands in the common Characters. The Diſtinction may be obſerved in the firſt Verſe of the cxth Pſalm, and many other Places.

This glorious Name, incommunicable to any of the Creatures, is applied to *each* and to *all* the Perſons in the ſacred Trinity throughout the Scriptures. Hence we may learn, as well as by other Declarations, that every Perſon is by Himſelf both GOD and LORD, and conſequently able to fulfil reſpectively the Engagements of the everlaſting Covenant made in our Behalf. It is applied to the FATHER, as *Creator*, in Iſaiah lx. 16. and lxiii. 7, 8, 9. To the SON, as *Redeemer*, in Iſaiah lx. 16. and lxiii. 7, 8, 9. To the SPIRIT, as the *divine Agent*, Iſaiah, lxi. 1, 2, 3. To the THREE PERSONS together, or Trinity in Unity, Deut. vi. 4. There are other almoſt numberleſs Paſſages in the Scripture, in which the *diſtinct* Operations of each Perſon are ſet forth; but, at the ſame Time, in *undivided* Eſſence.

If this Name, therefore, be applied to the MESSIAH in the ſacred Writings, it conſtitutes an irrefragable Proof of his Divinity from an infallible Evidence. And that it is ſo applied, there are many Inſtances which cannot be denied; two or three of which may probably ſuffice for our Purpoſe.

* See the ſame Remark, reſpecting the Word GOD, in that excellent Volume of Sermons, upon *the Law and Goſpel*, by the Rev. Mr. *Romaine*. Serm. viii. p. 245.

Jeremiah

Jeremiah propheſied, that a righteous Branch ſhould be raiſed to *David*; a King, in whoſe Days *Judah* ſhould be ſaved, and whoſe Name ſhould be called JEHOVAH OUR RIGHTEOUSNESS.* Both Jews and Chriſtians apply this to the *Meſſiah*; and indeed it cannot poſſibly be underſtood of any other. For *Chriſt* alone is our *Righteouſneſs*, as well as Wiſdom, Sanctification and Redemption.† The *Meſſiah*, therefore, is JEHOVAH.

An equally ſtriking Proof of the *Meſſiah*'s Divinity may be found in the xliii. Chapter of *Iſaiah*; in which JEHOVAH is ſtyled the *Saviour*, and is ſaid to ſave and redeem, in almoſt every Line. *I, even I, am* JEHOVAH, *and beſide me there is* NO SAVIOUR. But *Jeſus Chriſt* was the *Saviour*; and, therefore, *Jeſus Chriſt* is JEHOVAH. See alſo Iſaiah xlvii. 4. liv. 5, 8.

In the Book of the Prophet *Zechariah*,‡ we find JEHOVAH himſelf declaring, *I will pour upon the Houſe of* David, *and upon the Inhabitants of* Jeruſalem [all the Elect People of GOD] *the Spirit of Grace and Supplication, and they ſhall look upon* ME [JEHOVAH] *whom they have pierced. Jeſus Chriſt*, both GOD and Man, was the *pierced One*; for JEHOVAH, reſpecting his divine Nature, can neither be tangible or paſſive: Conſequently, the great Redeemer is JEHOVAH.

It would take up too much Room, under this Head, to cite the Paſſages in the *Old Teſtament*, in which this great Name is peculiarly applicable to the *Meſſiah*, as one of the Perſons in the divine Eſſence: In the *New*, were it ſo directly our Deſign, we might find equal Teſtimonies of his Right to that ſupreme and everlaſting Title. *Chriſt*, at ſundry Times and in divers Manners, evinced himſelf to be the incarnate SON of GOD with Power. He wrought ſuch wonderful Works, and gave ſuch ſupernatural Demonſtrations of Himſelf, as to render all the verbal Atteſtations of his Divinity irre-

* Jer. xxiii. 6. xxxiii. 16.
† Zech. xii. 10.
‡ John xvi. 6.

ſiſtibly convincing and evident, to his Diſciples, to Heathens, to Devils, and (if they would have been convinced) to the Jews. He anſwered the Deſcription, and fulfilled the Purpoſe, of every Prophecy, which was given concerning *the Redeemer that ſhould come out of Zion*; and all in ſuch a Manner, as ſurpaſſes every Idea of a ſubordinate Power or created Strength. *His own Arm brought Salvation to Him*; by his own Almighty Energy, He raiſed himſelf from the Grave; by his infinite Merit, he both *made an End of Sin* in the perfect Expiation of its Guilt, and brought in an *everlaſting Righteouſneſs*, for the free and complete Juſtification of his People. Could an *Angel* be delegated to the Performance of this important Work? *Behold, he put no Truſt in his Servants, and his Angels he charged with Folly* *. And could Man contribute any thing to this mighty Deed? Alas! *He was dead in Treſpaſſes and Sins*, and had neither ſpiritual Senſe nor heavenly Hope. It was therefore JEHOVAH-JESUS alone, who reſcued his Choſen from *the Pit of Deſtruction*, and not only gave them an *indiſputable Right* to, but enſured their *unalienable Poſſeſſion* of, everlaſting Glory.

How the *Manhood was taken into God*, ſurpaſſes the inveſtigation and Capacity of created Intellect. Nor is the Explanation of this Conjunction needful to his People; but only the Aſſurance of the Fact. In the one Nature, He could *ſuffer* as Man *for Men:* In the other, he could *merit* as GOD *to* GOD. As GOD-Man, he could reconcile the human Nature to the divine, by purifying it in Himſelf; and poſſeſſes, and will for ever poſſeſs, *all Power in Heaven and in Earth*, to conduct his People through every Stage of Time,

* Job iv. 18. In his *Servants* (i. e. in his miniſtring Spirits) he repoſes no Confidence, becauſe he diſcovers in them no ſtability of Holineſs or Power, but what is derived from Himſelf; and in his *Angels* He perceives, not what is vicious or ſinful indeed, but what is very far ſhort of the Reſpect, Love, Adoration, and Service, which are due to his own infinite Perfections. ALB. SCHULT. *Annot. in Job.* in loc.

to the Reſt, which Himſelf hath provided for them, in a bliſsful Eternity.

In this glorious View of our *exalted Saviour*, what a Fund of Comfort appears in all his Undertakings, his Offices, his Nature, for the Children of GOD? *Jeſus, becauſe* HE CONTINUETH EVER, *hath an unchangeable Prieſthood; and He is able alſo to ſave them to the uttermoſt* [or for evermore] *that come unto GOD by Him, ſeeing* HE EVER LIVETH [the very Meaning of his Name JEHOVAH] *to make Interceſſion for them.* * JEHOVAH became *Jeſus* for their Sakes. And *Jeſus* is JEHOVAH, or he could not be THE SAME *yeſterday* [i. e. from Eternity] *to-day* [i. e. through all Time] and for ever [i. e. to Eternity]: All which the Name JEHOVAH implies. No Motive, but his own infinite Grace and Mercy, could have induced *the Prince of Life*, † to become *a Man of Sorrows and acquainted with Grief*; no End, but to diſplay his tranſcendent Glory, in the everlaſting Happineſs of his People. His own ſpontaneous Love produced the original Deſign; his unſearchable Wiſdom contrived the eternal Plan; and his omnipotent Power rendered their Redemption as unfailing and *ſure*, as it is perfect and *ordered in all things*. He is THE LIFE; ‡ in whom all Creatures *live, are moved, and have their Being*; by whom his People recover from Darkneſs and Death; and in whom *whoſoever believeth ſhall never* truly *die*.

This is Goſpel, or good News, indeed to thoſe feeble Children of Grace, who are continually fearing leſt they ſhould *periſh by the Hand of Saul*; § or fail of thoſe abundant Bleſſings, which infinite Bounty hath provided, and which infinite Love hath promiſed them. Such ſhould never forget, that *Jeſus* is JEHOVAH; *able* to make good all his Engagements, and *willing* as He is able. Let them caſt their Burden upon JEHOVAH,

* Heb. vii. 24, 25.
† Acts iii. 15.
‡ John xiv. 6.
§ 2 Sam. xxvii. 1.

and

and He *ſhall ſuſtain them.* * When they are oppreſſed, He will undertake for them: He will deliver their Souls from Death, their Eyes from Tears, and their Feet from falling. Let them *wait* then *ſtill upon* GOD; and, e'er long, they ſhall perceive what Reaſon they have to praiſe their mighty Redeemer, who is *the Health of their Countenance and their GOD.*

Remember, O Chriſtian, if thou haſt any Life, or Hope, or Deſire, in *Jeſus*, that it is not *thy own Life*, but *the Life of Chriſt in thee*; † and that, therefore, it can *never periſh*, nor utterly fail. Thy ſinful Nature can afford no Hope, nor the Shadow of an Hope; not a Deſire, nor even a Wiſh to deſire, the leaſt good thing that relates to *Jeſus Chriſt*. Theſe are Exotics on Earth, and muſt be tranſplanted from Heaven. No Fruit or Flower of Grace can ſpring from thy carnal Nature; nothing naturally flouriſhes there, but the baleful Weeds of Free-will, or rather Self-will, of Unbelief and Pride. Thy Soul itſelf is a thorny, waſte Wilderneſs; and none but *Chriſt*, the Huſbandman of the Church, can convert it into a Garden. And, when the divine Redeemer has once made this Wilderneſs to *bloſſom as a Roſe*; will he not keep, as well as *water*, *it every Moment*, and drive away the wild Beaſts of the Foreſt, with every noxious and creeping thing? Will JEHOVAH beſtow ſo much Affection and Care upon his People at one time; and then ſuffer an apoſtate Spirit, one of his Creatures, to ravage and deſtroy them at another? Reaſon, and Scripture the Perfection and Miſtreſs of Reaſon, renounce the abhorred Thought for ever. Take courage, then, believing Soul, and look for thy ineſtimable Privilege of *a good Hope through Grace:* And be aſſured, from the Teſtimony of *Jeſus*, that thou ſhalt never look in vain. Thy heavenly Father deſpiſeth not *the Day of ſmall Things*; and why ſhouldeſt Thou? Thy precious Faith, though now perhaps minute as *the*

* Pſalm lv. 22. † Gal. ii. 20.

ſmalleſt of Seeds, ſhall one Day riſe in ſuch Luxuriance, that *all the Fowls of the Air ſhall lodge in the Branches of it:* The holieſt Graces and moſt happy Deſires ſhall wing their Way to thine Heart, and ſhall reſt with Delight in thy Soul, through the everlaſting Salvation of *Jeſus*. He lives, and *becauſe* HE LIVES, *thou ſhalt live alſo*:* The Life, thou haſt received from Him here, ſhall be improved and perfected, ſhall be increaſed and glorified, in Him and with Him, for ever, hereafter.

What precious Salvation is this! What a Hope of Security is here, in our Almighty *Jeſus!* How ineſtimably eſſential to the very Being of all our Comforts, and to the very End of all our Deſires, is the ſupreme Divinity of JEHOVAH the *Saviour!* This is the Baſis of Religion itſelf——Take it away; and O what a diſmal View! The Mind can conceive nothing but an empty Void, to which all mortal Things and mortal Creatures are haſtening; and haſtening, only to drop into nothing. But let this Sun of Righteouſneſs, in the exalted Luſtre of his eternal Perfections diſpel the Gloom of Nature; the Believer's Heart begins to glow with a chearing Ray, his Eyes are bleſſed with opening Scenes of Immortality, and his ready Feet preſs on to poſſeſs them. It was this glorious Proſpect, which induced the ſeraphic Pſalmiſt, and ſhall alſo induce each happy Believer, to exclaim; *My Soul longeth, yea even fainteth, for the Courts of* JEHOVAH; *my Heart and my Fleſh cry out for the living GOD.* Happy for them all;—*They go from Strength to Strength; and every one of them appeareth before GOD in Zion.*†

* John xiv. 19. † Pſalm lxxxiv. 2, 7.

GOD,

OR

AL, ALOAH, ALEHIM.

THESE three Epithets are indiſcriminately rendered GOD by our Tranſlators. The Word GOD is *Saxon*, and ſimply means what is *good*; which certainly no more conveys the Idea of the Original, than the Word *Iſland* includes the Notion of the *Univerſe*. It is not the Deſign of this Eſſay to meddle with the Diſputes, which have ariſen upon theſe Titles, farther than is abſolutely neceſſary; but to point out (what *muſt not* be diſputed) that *each* of them is applied in the Old Teſtament to our LORD JESUS CHRIST.

Some derive AL from a Root which ſignifies *Strength* or *Power*; and others, from a Word which implies *Interpoſition*, *Mediation*, or *Intervention*. In either Senſe, the Name is truly applicable to the great Redeemer: For He, with *his own Right Hand, and with his holy Arm, hath gotten himſelf the Victory* over Satan, Death, and Hell; and He, with infinite Grace and Love, *interpoſed* betwixt his People and their merited Vengeance, by aſſuming the Office of *Mediator* between GOD and them. He was *mighty to ſave*, when every created Power would have failed in the Conflict; and He prevailed, when they muſt have given up the Object as irremediably loſt. He was gracious to *intervene*, when there was *none to help*; and, when *no Eye pitied* the

abject State of miſerable Man, he was *ready to uphold.*

Who is AL *but* JEHOVAH? * If, then, there be no AL but JEHOVAH; and if the Word AL be ever applied to CHRIST; it is an inconteſtable Proof that CHRIST is JEHOVAH, the true and the eſſential GOD. Accordingly, he is called, long before his Manifeſtation in the Fleſh, *Immanu*-EL, GOD with us †; *the mighty* AL; ‡ the *juſt* AL and *the Saviour* §; the only AL; ‖ *the* AL *who pardoneth Iniquity*; ¶ with other Characters, deſcriptive of his Godhead, Grace, and Glory. *Chriſt*, therefore, being AL, is alſo JEHOVAH. The Lord *Chriſt* is likewiſe ALAH, or ALOAH. *I know* (ſaid *Job*) *that my* REDEEMER *liveth*, ** *and that he ſhall ſtand at the latter day upon the Earth*; *and though after my Skin, Worms deſtroy this Body, yet in my Fleſh* (perhaps meaning, the Redeemer arrayed in the Fleſh of his Nature) *ſhall I ſee the* ALOAH. ††—But as this Name ALOAH is only the ſingular Number of ALEHIM, and refers to one of the *Perſons* of the Godhead which are implied in that Word; the Proof, that this latter Name belongs to the *Meſſiah*, will be a ſufficient Evidence of itſelf concerning his Claim to the former. *Omne majus continet in ſe minus:* And He, who has a Right to the divine Name ALEHIM, cannot but have a perfect Title to the Denomination of ALOAH.

The Title ALEHIM, both in its Conſtruction and Uſe, expreſsly declares a Plurality of Perſons in the divine Eſſence. We are not to underſtand by the Word *Perſons*, when applied to the Godhead, ſome *ſeparate* Exiſtences of a *different* Nature, but *diſtinct* Hypoſtaſes in *one* Nature. The Perſons in JEHOVAH are *equal* in all

* 2 Sam. xxii. 32.
† Iſaiah vii. 14.
‡ Iſaiah ix. 6.
§ Iſaiah xlv. 21.
‖ Iſaiah xlvi. 9.
¶ Micah vii. 18.

** *Liveth*, in the preſent Tenſe, becauſe the Redeemer, reſpecting his Divinity, *ever liveth*. He *was* from Eternity, and to Eternity *will be*. JESUS CHRIST *is the ſame yeſterday, to-day, and forever.* Heb. xiii. 8.

†† Job xix. 25, 26, and Pſalm xviii. 31.

their

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their Perfections and Attributes; but, with regard to the Redemption of Man, they are *diſtinguiſhed* by their reſpective Manifeſtations and Operations Hence, they are not merely of *like* Eſſence, but of the *ſame* Eſſence; nor are they *ſeparate* Exiſtences, but *one* coëqual and coëternal Exiſtence. They are diſtinguiſhed from each other in *Perſon* or *Hypoſtaſis*; but not in Nature, Subſtance, Divinity, Power, or Glory: "For that which "we believe of the Glory of the FATHER, the ſame "we believe of the SON, and of the HOLY-GHOST, "without any Difference or Inequality." All the Intentions, Ideas, and Purpoſes of the Godhead (to ſpeak after the manner of Men) are uniform, conſentaneous, and eternal. The ſame Decree, which ariſes from the FATHER, ariſes alſo from the SON, and from the HOLY-GHOST, *inſtantaneouſly* and *indiviſibly*; or otherwiſe there would be three ſeparate GODS, which to aſſert is Polytheiſm and Blaſphemy. They have one Eſſence, one Power, one Mind. The Will of the Father is the Will of the Son and of the Holy-Ghoſt. Their Will is *one*, becauſe their Nature is *one*. The grand Manifeſtations and Operations of that Will, reſpecting the Redemption of Man are *three*, becauſe the Perſons are *three*. As the Communion of Nature between the three Perſons includes a Communion of whatever is eſſential to that Nature, and therefore they equally and conjointly participate all the Glories of Deity and Supremacy; ſo the Diſtinction of Perſons admits the diſtinct Performance of what thoſe Perſons have mutually and reciprocally engaged to perform, and therefore we can look upon each *diſtinctly*, and adore Him as the Agent of our Salvation. Thus the Covenant of Grace was an Adſtipulation or Decree of the one Will, Idea, Love, Mercy, Righteouſneſs and Truth of the UNITY, to be manifeſted in the three Forms of *Creation*, *Redemption*, and *Efficacy* by the reſpective Perſons in the TRINITY.*

Speaking

* *Tertullian* excellently ſays, *Quod colimus nos*, DEUS UNUS *eſt*; *qui totam Molem iſtam cum omni Inſtrumento Elementorum, Corporum,*

Speaking of the Godhead, we muſt ſay it is *one*; but ſpeaking of its Mode of Exiſtence, we muſt pronounce it to be in *three* Perſons; becauſe the Word of GOD, by which alone we know any thing of the matter, aſſerts it conſtantly and poſitively before us. Here the LORD, who cannot deceive us, hath determined that our Faith ſhall reſt; and here, when our Hearts are influenced by his Grace, Faith will ſeek to reſt for ever. GOD, who alone can know the Manner of his own Exiſtence, hath revealed himſelf as a GOD *triune*; and which of all his Creatures can contradict Him with Impunity?

As the Word JEHOVAH denotes the incommunicable Eſſence; ſo the Word ALEHIM implies a perſonal Plurality in that Eſſence. They are very frequently joined together, in order to ſhew, that, though the Eſſence is one and the Perſons are three, they are reciprocally pledged in every Promiſe, and in every Covenant-Engagement revealed to Man. As each of the three Perſons in the ſelf-exiſtent Eſſence is properly and eſſentially JEHOVAH; ſo each of them is eſſentially and properly the ALEHIM. And though the Manifeſtations of divine Grace and Power are different in the three Perſons, according to their reſpective Engagements and Undertakings in the everlaſting Covenant; yet they carry on their Operations *together*, and are as equally *undivided* in their Energies as in their Nature. Thus, when GOD made all things, we find, that *without the* WORD (or ſecond Perſon) *was not any thing made that was made*; and, when the Heavens and the Earth were created, *the* SPIRIT *of* GOD *moved* (and vivified while it moved, or brooded) *upon the Face of the Waters*. All, together, concerted the glorious Plan: All, together, concurred in and effected its Execution. The Trinity engaged to perform every thing in the Unity:

Spirituum; *Verbo, quo juſſit*; *Ratione, quâ diſpoſuit*; *Virtute, quâ potuit*; *de Nihilo expreſſit in Ornamentum Majeſtatis ſuæ.* Adv. Gent. On this Paſſage his Commentator *Zephyrus* truly remarks; *Nullibi Atticiſmus Tertulliani uberior apparet.*

And

And the Unity was active in every Performance of the Trinity. The *Mode* of Action varied; but the *Power* was the ſame.

We may further obſerve, that *Each* of the three Perſons is frequently addreſſed under the plural Name ALEHIM, becauſe as *Each* of them is JEHOVAH in a perſonal Trinity which is œconomically diſtinguiſhed, ſo each of them is the ALEHIM in an eſſential Unity, which cannot be divided. Hence, whatever is prædicable of the Nature of the Father, is equally prædicable of the Nature of the other two Perſons. The plural Denomination is applied to Each, without any grammatical Solæciſm, becauſe Each neceſſarily *coëxiſts* in a Plurality. If the *Father* be addreſſed, the *Son* and *Spirit* are addreſſed with Him: If the *Son* be mentioned, reſpecting his Godhead, the *Father* and *Spirit* are implied: And if the *Holy Ghoſt* be treated of, the *Father* and *Son* are to be conſidered as inſeparable from Him. Conſequently, when the *Father* is denominated the *Alehim*, he is really ſo in a Union of Nature with the other two Perſons, who are thereby underſtood: And the Caſe is the ſame in the Mention of the *Son* and *Spirit*. For inſtance, the *Father* is called *Alehim*, who anointed the *Son*, in the Aſſumption of Man's Nature, to his mediatorial Office. Compare Pſalm xlv. 7. with Heb. i. 9. The *Son* is ſtyled *Alehim Elion*, or the *Alehim moſt High*, Pſalm lxxviii. 56, compared with 1 Cor. x. 9. The *Spirit* is named *Alehim* and *Jehovah* in 2 Sam. xxiii. 2, 3. Thus (in anſwer to the Objection of a learned Man,* who inquires, "How can the Holy Ghoſt be ſaid to be the Spirit of the *three Perſons*, when he himſelf is one of thoſe Perſons?") the Holy Ghoſt is the *Spirit*, or the *Perſon* ſo called, of the divine Eſſence *Jehovah Alehim*, becauſe he is a Perſon in that Eſſence. If He were not the Spirit of the *Alehim*, he could have no Right to the *conjunctive* Appellation of *Alehim*, or (which is the ſame) be GOD the *Spirit*. The

* Dr. JOHN EDWARDS *in his Exercit. on* Gen. i. 1.

learned Author's Error lay, in *detaching* the *Spirit*, in his Idea, from the *Eſſence*, and in conſidering him as a *ſeparate* Being; whereas the Word *Alehim* is applied to him in the Union and Communion of the undivided Trinity.

Two or three Texts in the Old Teſtament will expreſsly prove, not only that there are Perſons in JEHOVAH, but that the Perſons in JEHOVAH are *three*.*

And now the LORD GOD *and his* SPIRIT *hath ſent* ME. †

Here are three diſtinct Perſons, engaged in one Work and Declaration. The Perſon, ſpeaking by the Prophet, is the Perſon *ſent*; and this Perſon ſent ſtyles himſelf, juſt before, THE FIRST AND THE LAST. In a preceding Chapter ‡ this FIRST AND LAST is called JEHOVAH the REDEEMER, and JEHOVAH SABAOTH; which laſt Name is applicable on no Account, the *Arians* themſelves being Judges, but to the ſupreme GOD. And in the Book of *Revelation*, at ſeveral times, we find the Lord *Jeſus Chriſt* aſſuming this very Name, and ſaying, *I am Alpha and Omega*, THE FIRST AND THE LAST.§ CHRIST, therefore, being the FIRST AND THE LAST, the SENT ONE of the FATHER and of the SPIRIT, and JEHOVAH SABAOTH or LORD OF HOSTS, is in himſelf true and very GOD, and alſo a Perſon of coëqual Dignity with the other Perſons in the Godhead. Nor is the grammatical Conſtruction of the Text to be unnoticed. It is not ſaid, *the* LORD GOD *and his* SPIRIT HAVE *ſent*, in the plural Number, but HATH *ſent*, in the ſingular; thereby intimating the Unity of the divine Nature in the Plurality of Perſons. The Miſſion or Sending of *Chriſt* by no means degrades the Honor of his Divinity. "Even a Superior may be ſent by an Inferior, if the

* See *The Catholic Doctrine of a Trinity*, p. 50, &c. where the Proof of this Particular is ſtated more at large, and beyond Refutation.

† Iſaiah xlviii. 16. ‡ Ibid. xliv. 6.

§ Rev. i. 11, 17. ii. 8. xxii. 13.

"Superior

« Superior chuſes to go." How then, can *Miſſion* be incompatible with *Equality?* Eſpecially ſince *Chriſt voluntarily* covenanted to come down in the Behalf of his People; and may be ſaid to have been ſent by the FATHER and the SPIRIT, becauſe they alſo voluntarily covenanted that he ſhould go.

By the WORD *of the* LORD [JEHOVAH] *were the Heavens made, and all the Hoſt of them by the Breath* [Heb. SPIRIT] *of his Mouth.* *

Here again are three Perſons coöperating to one Effect; The WORD, which is *Chriſt*; the LORD, another Perſon who can only be the FATHER; and the SPIRIT, a third Perſon.

The SPIRIT *of the* LORD GOD *is upon* ME, *becauſe the* LORD *hath anointed* ME, &c. †

The Speaker here is the ANOINTED ONE, or CHRIST; who, when he appeared in the Fleſh, applied this Text to himſelf: ‡ And the other Perſons are ſtyled, The SPIRIT and the LORD. That this LORD denotes the FATHER, ſee *Acts* iv. 27. and x. 38.

And one cried unto another and ſaid, HOLY, HOLY, HOLY, *is the* LORD OF HOSTS. §

The very Rabbins before *Chriſt* could aſſert, that by this *Triſagion*, or *thrice Holy*, were to be underſtood the three Perſons, or *Sephiroth*, in JEHOVAH. It is not an idle Repetition or Aſcription of Holineſs; but a Celebration of the proper Holineſs and Divinity of the three Hypoſtaſes in the LORD OF HOSTS. Nor, as St. *Jerom* juſtly obſerves, is that frequent Declaration of, *I am the* GOD *of* Abraham, the GOD *of* Iſaac, *and the* GOD *of* Jacob, without its Meaning; but the *threefold* Repetition intimates the Trinity; and the Reiteration of the *ſame* Name [ALEHIM] denotes the Unity of Subſtance. ‖

By

* Pſalm xxxiii. 6. † Iſaiah lxi. 1.
‡ Luke iv. 18, 21. § Iſaiah vi. 3.
‖ HIERON. *Com. in Marc.* xii. 26. In Addition to this Remark, we may obſerve, that GOD's declaring himſelf to the *Iſraelites* (Exod. iii. 16.) as JEHOVAH *the* ALEHIM of *Abraham*, of *Iſaac*, and

By comparing theſe, and many other, Texts of the Old Teſtament, with thoſe of the New; it may ſatisfy any candid Perſon, that both Teſtaments concur in aſſerting the Doctrine of the Trinity, and that Believers, both under the patriarchal and legal Œconomy, were not left in the Dark reſpecting ſo important an Article of their Faith and Salvation.

But our more immediate Purpoſe is to ſhew, what Relation this Name ALEHIM bears to our LORD JESUS CHRIST, as the ſecond Perſon in the ſacred Eſſence, and Redeemer of his People.

A Covenant of Grace and Peace was entered into (ſpeaking *ad captum humanum*) by the holy Trinity for the Happineſs and Redemption of his People. Of courſe this Covenant muſt neceſſarily be *ordered in all things, and ſure.* If a Tittle of it could fail, it would impeach both the Wiſdom and the Power of GOD. The Second Perſon in the divine Eſſence was to take upon Him the human Nature; to pay in that Nature a perfect Obedience to the holy Law; to atone for the Trangreſſions of his Redeemed; to conquer *Death and him who hath the Power of Death*, even the Devil; to riſe in that human Form to Glory, as an incorruptible Pledge and Earneſt of his People's Reſurrection; and to mediate in their Behalf with the Majeſty on high. All this was and is fully accompliſhed in that viſible and

and of *Jacob*, ſeems to imply the particular Idea of the Trinity in Unity; of which thoſe illuſtrious Patriarchs, ſo far as relates to the *Office-Characters* of the divine Perſons, afforded a peculiar Type. Thus *Abraham* might repreſent the Perſonality of the FATHER, who *withheld not his only Son*; and *Iſaac* (generally allowed to be a Type of *Chriſt*) ſhadows forth that bleſſed SON of GOD, who, unrepining and unreluctant, *offered himſelf without Spot* for the Sins of his People; and *Jacob* (literally tranſlated, the *Supplanter*) points out the powerful Agency of the HOLY SPIRIT; who, *ſtronger than the ſtrong Man armed*, ſupplants the elder Brother, the *old Adam*, and the carnal Nature; introduces the *ſecond Adam*, and a *divine Nature* within their Souls; *wreſtles and prevails* for them with GOD; and finally collects *the twelve Tribes of his Inheritance*, his choſen and ſpiritual *Iſrael*, into one Body and into one Temple, holy and acceptable for ever.

corporeal

corporeal Form called *Jeſus of Nazareth*. He is *aſcended up on high, having led Captivity captive, and hath received Gifts for Men* [*Heb. in Man*; i. e. in the human Nature for the human Nature] *that the* LORD GOD *might dwell among them:* * Or, as the Apoſtle expreſſes it, *for an Habitation of* GOD *through the Spirit.* †

The great Outlines of this Covenant were ſhadowed forth under the Law by natural and ſenſible Images, that the things, that are clearly ſeen and underſtood, might lead up his People to a juſt Apprehenſion of the Things that are not ſeen. It is the conſtant Buſineſs of Faith to lead up the Heart, from material and ſenſible Objects, to the immaterial and ſpiritual Things of GOD. *Faith*, from the Beginning, was and is the *Subſtance* (Υποστασις, the Subſiſtence, Confidence, or Foundation) *of things hoped for, the Evidence* (the Elenchus, Demonſtration, or Conviction) *of things not ſeen.* Heb. xi. 1. It ſubſtantiates or realizes ſpiritual and inviſible Objects; and, by contemplating and reſting upon the Promiſes of GOD in his Word, it obtains a true Induction, and a perceptible Pledge, of their abſolute Certainty and final Accompliſhment When the *Redeemer* ſpake to *Moſes* from the Buſh (for *he* expreſsly *was with the Angel* who appeared, Acts vii. 31.) he declared himſelf to be *The* ALEHIM *of* Abraham, *The* ALEHIM *of* Iſaac, *and the* ALEHIM *of* Jacob. ‡ In a ſubſequent Declaration this Redeemer acquainted him, with his ſelf-exiſtent and all-ſufficient Nature: *And the* ALEHIM *ſpake unto* Moſes, *and ſaid unto him, I am* JEHOVAH; *and I appeared unto* Abraham (John viii. 56, 58) *unto* Iſaac, *and unto* Jacob, *by the Name of* AL SHADDAI, *but by my Name* JEHOVAH *was I not known to them.* § *Chriſt*, in order to comfort his People under their Bondage and to aſſure them of Deliverance, aſſerts his own Divinity and Omnipotence. He was not only (as if he had ſaid) one of the Perſons in the ALEHIM who had *covenanted* to redeem; but He was alſo truly

* Pſalm lxviii. 18. and Eph. iv. 8. † Eph. ii. 22.
‡ Exod. iii. 16. § Exod. vi. 2, 3.

and

and properly the ſelf-exiſtent JEHOVAH, *Almighty* to ſave. Under the Type of the *external* Deliverance of *Iſrael* from *Egypt*, the LORD exhibits the *ſpiritual* Redemption of all his Elect. The Nature, and Extent, of this wonderful Covenant of Life and Peace is ſummarily expreſſed in two or three Verſes, following the Declaration of the Redeemer's Divinity. *I have remembered my Covenant: Wherefore ſay unto the Children of* Iſrael, I am JEHOVAH, *and I will bring you out from under the Burdens of the* Egyptians [ſpiritual as well as temporal Enemies], *and I will rid you out of their Bondage; and I will redeem you with a ſtretched-out Arm, and with great Judgements: And I will take you to me for a People, and I will be to you for* ALEHIM; *and ye ſhall know that I am* JEHOVAH *your* ALEHIM, *who bringeth you out from under the Burdens of the* Egyptians. *And I will bring you in unto the Land, concerning the which I did ſwear to give it, to* Abraham, *to* Iſaac, *and to* Jacob; *and I will give it you for an Heritage:* I *am* JEHOVAH.* Thus the Redeemer is careful to aſſert, and repeatedly declares, his own eſſential Divinity and Glory, that the Heirs of Salvation might have ſtrong Conſolation and Aſſurance in the Fulfillment of all his Promiſes. He makes an Appeal to their Experience: "*Ye ſhall know that I am* JEHOVAH *your* ALEHIM, *becauſe* I deliver you from the preſent Love and Power of Sin, and from the eternal Puniſhment and Dereliction which Sin hath deſerved. I will give you the everlaſting Heritage which *Abraham*, and *Iſaac*, and *Jacob*, now enjoy. *I will dwell in you, and walk in you; and I will be your* GOD, *and ye ſhall be my People.*"† For this great Work JEHOVAH the MESSIAH *became their* ALEHIM,‡ and *their Saviour.*§ Upon the Account of his eternal Nature, and his everlaſting Purpoſes of Grace, his Covenant is termed *everlaſting*. His Blood was *the Blood of the everlaſting Covenant*,‖ becauſe it was *cove-*

* Exod. vi. 5, 8. † 1 Cor. vi. 16. ‡ 2 Sam. vii. 24.
§ Iſaiah lxii. 8. ‖ Iſaiah lv. 3. Jer. xxxiii. 20. Heb. xiii. 20.

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nanted from everlasting to be shed for the Redeemed. Thus it is said to *Christ*, the King of Zion, from JEHOVAH; *By the Blood of* THY *Covenant* [the Covenant was *Christ*'s, as one of the divine Persons], *I have sent forth* THY *Prisoners out of the Pit, wherein is no Water* * of Hope or Peace. The Covenant was the Plan, and the Blood of *Jesus* the Means, of human Redemption. The Covenant may be also styled an everlasting Covenant; because it not only existed before all Worlds, and every Idea of what we can understand by Time, but shall also subsist when the Earth shall be burnt up, and Time shall be no more. *The Mercy of the* LORD *is from everlasting to everlasting upon them that fear him*; † *and he will set his Sanctuary in the midst of them for ever.* ‡

Not only the whole Œconomy of Redemption demonstrates the Necessity of a covenanting, positive, and divine Saviour; who, in order to be divine, must be a Person in JEHOVAH, out of whom there can be neither Deity nor Divinity: But, express Texts of Scripture, in great Abundance, declare the Redeemer to be both JEHOVAH in himself, and the ALEHIM of his People. Of the former Name we have already produced some precise Applications to the Saviour; and a few, for the sake of Room, may suffice for the latter.

And Jacob *blessed* Joseph and said, *The* ALEHIM *who fed me all my Life long unto this day, the* ANGEL *who* REDEEMED *me from all Evil, bless the Lads*, &c. § The ANGEL, who redeemed *Jacob*, was the ALEHIM who fed him. The Word Angel signifies Messenger: And CHRIST is styled the MESSENGER or ANGEL *of the Covenant*, ‖ and the ANGEL *of* JEHOVAH's *Presence* [*Heb.* Faces,] ¶ by whom JEHOVAH appears Face to Face to his People. Thus our LORD is to be understood where he says, *He that hath seen me, hath seen the Father.* ** Being known as a Person in the ALEHIM, the

* Zech. ix. 11. † Psalm ciii. 17.
‡ Ezek. xxxviii. 26. comp. with Eph. ii. 22.
§ Gen. xlviii. 15, 16. ‖ Mal iii. 1.
¶ Isaiah lxiii. 9. ** John xiv. 9.

undivided

undivided ALEHIM is alſo known with him, and cannot be known without him.

Behold your ALEHIM *will come with Vengeance, even the* ALEHIM *with a Recompence; he will come and ſave you.* THEN *the Eyes of the Blind ſhall be opened*, &c.*

Theſe were the Signs of the Advent of *Chriſt*; and, when *John*'s Diſciples inquired of him, whether he was the promiſed *Meſſiah*, or not, he referred them to theſe Signs for Evidences of his Perſon and Dignity. CHRIST, therefore, by applying the Signs, applies the Name, which accompanies them, to himſelf.

I am JEHOVAH *thy* ALEHIM, *the* HOLY ONE *of Iſrael, thy* SAVIOUR.†

Thus ſaith JEHOVAH, *the King of Iſrael, and his* REDEEMER JEHOVAH SABAOTH, *I am the* FIRST *and I am the* LAST, *and beſides me there is no* ALEHIM.‡

O ALEHIM *of Iſrael, the* SAVIOUR.§

I am JEHOVAH; *and there is no* ALEHIM *beſides me, a juſt* AL *and the* SAVIOUR; *there is none beſides me.*‖

Thus ſaith JEHOVAH *thy* REDEEMER, *the* HOLY ONE *of Iſrael, I am* JEHOVAH *thy* ALEHIM.¶

Thy Maker is thine Huſband, JEHOVAH SABAOTH *is his Name, and thy* REDEEMER *the* HOLY ONE *of Iſrael, the* ALEHIM *of the whole Earth ſhall he be called.***

I am JEHOVAH *thy* ALEHIM *from the Land of Egypt, and thou ſhalt know no* ALEHIM *but me; for there is* NO SAVIOUR BESIDE ME.††

The Argument is ſhort. No Man, who profeſſes to believe the Scripture, will be bold enough to deny that *Jeſus Chriſt* is the Saviour. The *Arians*, with all their Abſurdities, confeſs it. But the Saviour, upon the repeated Declarations of the Almighty, is and muſt be JEHOVAH ALEHIM, JEHOVAH SABAOTH, JEHOVAH *the Redeemer*, and, in a Word, poſſeſſes whatever is proper

* Iſaiah xxxv. 4, 5. † Iſaiah xliii. 3.
‡ Iſaiah xliv. 6. § Iſaiah xlv. 15.
‖ Iſaiah xlv. 21. ¶ Ib. xlviii. 17. ** Ib. liv. 5.
†† Hoſea xiii. 4. See likewiſe Acts vii. 38. 1 Cor. x. 4.

to the incommunicable Name, or is peculiar to infinite Mercy. CHRIST JESUS, then, *let all Men know aſſuredly*, is both JEHOVAH *and* ALEHIM, and partakes, whatever the one Name ſignifies of *Power*, and whatever the other denotes of *Grace*.

The antient Church were taught to expect him in this View. They had no Dreams of a GOD leſs than JEHOVAH, no Hope of Salvation from a Creature. They knew that JEHOVAH alone could *deſtroy* among his Choſen *the Face of the Covering which is caſt over all People*, and *the Veil* of Unbelief and Sin *ſpread over all Nations*. They confided in Him alone *to ſwallow up Death in Victory*; and depended ſimply upon him as the ADONAI JEHOVAH *to wipe away their Tears*, and *to take away the Rebuke of his People from off the Earth*. In this tranſporting View, we find them exulting in his Appearance; *Lo, this is our* ALEHIM, *we have waited for him, and he will ſave us*; *this is* JEHOVAH *we have waited for him*; *we will be glad and rejoice in his Salvation*.* This was the Honor *they* paid to *their* Redeemer; whom ſome, that bear and boaſt of his Name, are not aſhamed to degrade to a Rank but little ſuperior to their own.

One Text more ſhall ſuffice.

Thy Throne, O ALEHIM, *is for ever and ever*. †

An infallible Expoſitor applies theſe Words to *Jeſus Chriſt*. Heb. i. 8. Now, there can be no everlaſting Throne but the Throne of an independent, ſelf-exiſtent, and everlaſting Being. It would be Folly and Nonſenſe to addreſs ſuch a Declaration to a mere Creature. And, therefore, the Scripture is perfectly conſiſtent with itſelf, when it ſays, in another Place, JEHOVAH *reigneth*, that *his Throne it eſtabliſhed of old*, and that *he is from everlaſting*; ‡ Becauſe the ALEHIM in the one Text is JEHOVAH in the other; and CHRIST, conſequently, being ALEHIM in the former Place, is JEHO-

* Iſaiah xxv. 7, 8, 9. † Pſalm xlv. 6.
‡ Pſalm xciii. 1, 2.

VAH celebrated in the latter. Nor is it any Wonder, that the Saints ſhould ſing his Praiſes, ſince the Angels are enjoined *to worſhip him.* * Theſe bleſſed Spirits are called GOD's *Meſſengers* becauſe they do his Will, and are ſtyled ſometimes *Gods*, becauſe they perform his Offices in the Arrangement of Things, and are ever employed on his high Beheſts in the World. And yet *theſe* are to worſhip *Jeſus*. "What Invention could "contrive a more poſitive and incontrovertible Man-"ner of calling the SON, GOD; than to ſay, *Let all* "*the Angels of* GOD, or, *Let other Gods worſhip* HIM? "What is this but to call *Him* the ſupreme GOD; "and manifeſtly to make the Diſtinction betwixt GOD "by *Nature* and by *Office?* All theſe *Gods* by *Office* are "to worſhip the GOD by *Nature*. *Worſhip* HIM *all ye* "*Gods*; and this the Apoſtle applies to *Chriſt*, and "ſays that it was ſpoken of Him: And how to call "him GOD more directly cannot be imagined." †

If, from Doctrine and Argument, we deſcend to Experience; how pregnant with Conſolation, how replete with Grace and Truth, are theſe divine Names AL, ALOAH, and ALEHIM, which the Saviour hath aſſumed, to the believing Soul? What Mercy and Condeſcenſion, beyond all the Demerits of Sin and the Thoughts of Sinners, abounded in JEHOVAH; when He revealed himſelf to his People as their covenanting GOD? How happily may they reflect, that their Salvation is not left to Chance or Contingencies; but that, what the LORD has undertaken in their Behalf from his infinite Love, he will moſt ſurely accompliſh by his infinite Power. He never promiſed what He could not, or would not, perform. The *Foundation of* GOD muſt ſtand ſure, though all beſide ſhould fail. He cannot recede, nor *break his Covenant, nor alter the thing that is gone out of his Lips:* And *once* (a ONCE that is equal to a perpetual NOW) *hath He ſworn by his Holineſs, that he will not fail*

* Heb. i. 6.

† LESLIE's *Socinian Controverſy diſcuſſed.* Dial. 2. p. 45.

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the BELOVED. What precious Words are these? GOD, *willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath* [Marg. *interposed himself by an Oath*]; *that by two immutable things, in which it was impossible for* GOD *to lie,* WE *might have a strong Consolation, who have fled for Refuge to lay hold upon the Hope set before us.* * Why did he take this Trouble, why stoop so low, why humble himself, for the sake of fallen, apostate Man? Why engage in this Covenant, and reveal this Covenant engaged, for so poor a Lump of Clay, the tottering Tenement of a rebellious Soul? Why promise and fulfill such and so many marvellous Blessings for those, who, unless he added the Gift of Thankfulness, would never thank him for one of his Gifts, which his Goodness might confer before? O, wonderful to say; all was the Result of free, unsolicited, unthought of, Grace! Man stood in need of it; but neither sought, nor wished to seek, for the Blessing. His own Sagacity, combined with all the Subtlety of *Satan*, could not even have imagined it. GOD alone could be the Author, and Man alone was the Subject, of redeeming Love. The Plan was laid upon the everlasting Throne in Heaven; and neither Men nor Devils can frustrate its Execution, though but in the minutest Instance, upon Earth. The Covenant of GOD is as firm and stable, as the very Being of GOD himself.

What joyful News should this be, O Believer, to Thee, and to every one, in whom the Effect of this Covenant of Life appears? Does not thy Heart *burn within thee,* † in the Contemplation of its Importance, and in the Persuasion of thy Interest in it? What Delight must the Assurance of GOD's Word and Spirit give thee, that *the* ALEHIM *hath constituted for Thee, even* FOR THEE, *an everlasting Covenant, ordered in all things* above every human Contrivance, and *sure in all*

* Heb. vi. 17, 18. † Luke xxiv. 32.

things beyond all poſſible Defeat? 'Tis as well ordered, as the Wiſdom of GOD could make it; and 'tis as ſure and ſafe, as the Power of GOD can keep it. Not a Tittle or Iöta can fail; not a Name, once written therein, ſhall be ever blotted out. CHRIST is thy ALEHIM, who cannot deny himſelf. Ponder then upon his bleſſed Names and uncreated Nature, each replete with Grace, and all confirmed by Truth. Thy Hopes will ſtand firm upon a Baſis, ſo tranſcendant and durable, ſo illuſtrious and everlaſting. Remember, happy Man or happy Woman; thou art privileged to ſeek, not mere covenanted Mercy, as ſome pretend to ſeek, who indeed are *without Hope and without* GOD *in the World*; but ſtipulated, promiſed, and purchaſed Grace—— Grace that could not be obtained *by* thee, and that cannot be taken *from* thee. It is thy Privilege too to ſeek thy Bleſſings, not from a mere aweful, infinite, and ſupreme Being, whoſe amazing Perfections might damp a guilty Soul with Terror; but from a meek, a compaſſionate, a fraternal Saviour, who can ſympathize with thy Feelings, and relieve thy Wants. He is indeed JEHOVAH by Nature; but he is alſo ALEHIM in Covenant, and JESUS by Grace. The laſt Name degrades not the former two; but it raiſes up his People into Communion with them, through his People's Union to himſelf. Lean then upon this Beloved, upon this divine and covenanted Saviour, alone. And if he hath given thee a real and ſolid Wiſh to lean upon him; it is a ſure and infallible Pledge, which none but Himſelf could beſtow, that thou ſhalt poſſeſs his Perſon, and all the Glories annexed, in the Heaven of Heavens for ever. To win Chriſt, is the greateſt Gain; to know *Chriſt*, is the ſublimeſt Knowledge; and to live upon Chriſt, is the happieſt Life, below: And it is the ſame Enjoyment, Life, and Knowledge, carried on to the higheſt Perfection of both Nature and Place, which thou ſhalt partake of above. Sing then, thou Redeemed, with the Pſalmiſt; *This* ALEHIM *is* my ALEHIM *for ever*

and

and ever; *he will be my Guide even unto Death:* * Or, with the enraptured Prophet; GOD *is my Salvation*; *I will truſt and not be afraid: for* JAH JEHOVAH *is my Strength and my Song*; *he alſo is become my Salvation.* †

Salvation from my JESUS flows;
His Cov'nant muſt for ever ſtand:
Nor can the fierceſt of my Foes
Wreſt me from his Almighty Hand.

SABAOTH.

OUR Tranſlators have rendered this Word HOSTS; and it appears to be a Name, aſſumed by the Deity, to expreſs at once, that all the Powers and innumerable Armies of Beings and Exiſtences, both in the material and ſpiritual World, are ſubject to his Command and Direction, and entirely derive their reſpective Agencies and Capacities from Him. This Title or Epithet, therefore, moſt emphatically denotes, that he is both ſelf-exiſtent GOD, and that every other Species of Being or Subſtance exiſt by him, controulable by his Will and dependent upon his Power. He doeth what it pleaſeth him in the Armies of Heaven above, among the Sons of Men beneath, and even with the Fiends of Hell below. All Creation is full of his Preſence. ‡

* Pſalm xlviii. 14. † Iſaiah xii. 2. ‡ Jer. xxiii. 24.

This Title then can be an Attribute of no Being but of that glorious ONE, by whom all Things exiſt and ſubſiſt: And, accordingly, it is never uſed, but with ſuch other Names, or but in ſuch Places, as expreſs the Majeſty and Power of GOD.

Angels form a Part of the Hoſts of the Almighty, becauſe they are miniſtring Spirits, ſent forth to do his Pleaſure: *Thouſand Thouſands miniſter unto him, and ten thouſand times ten thouſand ſtand before him.* *

The Stars and other celeſtial Orbs conſtitute another conſiderable Portion of the Hoſts of GOD: † *He bringeth out their Hoſt by number; he calleth them all by their Names; through the Greatneſs of his Might, and the Strength of his Power, not one of them faileth.* ‡

The Powers of Nature, the various Phœnomena of this lower World, and all the Creatures upon it, are to be ranked amongſt the Army of the *Lord of Hoſts*, who fulfill his Purpoſe, and are turned hither and thither at his good Pleaſure.

This Title is generally uſed in Paſſages, where the Omnipotence of GOD is to be expreſſed in the Preſervation or Salvation of his People, or where the Terror of his Majeſty is to be deſcribed in the ready Deſtruction of his Enemies.

As this Word *Sabaoth* is frequently joined with other divine Names, which belong to the *Meſſiah*; ſo there can be no Doubt, but that it is alſo a Title equally pertaining to him. Indeed, if this be not applicable to *Chriſt*, which only expreſſes the *Power* of the divine Eſſence; then, the Names, declarative of that *Eſſence* itſelf, are wrongly applied to him throughout the Bible. But as that is impoſſible, from the Wiſdom and Goodneſs of GOD; the Conſequence is, that this Title is a particular Attribute of our Lord *Jeſus Chriſt*.

Chriſt brought forth his People out of *Egypt*, was with them in the Wilderneſs, and led them into *Canaan*. *Iſaiah*, therefore, ſpeaking comfortably to the

* Dan. vii. 10. † Deut. iv. 19. ‡ Iſaiah xl. 26.

Church

Church of GOD, and declaring his almighty Power as engaged to preſerve her ſafe from all her Enemies, appeals to the remarkable Inſtance of his Might in *dividing the Sea, whoſe Waves roared*, and adds, (as a moſt cogent Reaſon why he ſhould be truſted in for ever), that JEHOVAH SABAOTH is his Name. *

Chriſt was ever the *Adonai* of his People; and ſo he is ſtyled, as a Note of his all-ſufficiency, the *Adon*, the *Adonai of Hoſts*, † who would be for *a Fire and a Flame* to burn up their Adverſaries.

This bleſſed *Adonai* was ſeen by the evangelical Prophet, *ſitting upon a Throne, high, and lifted up*, in full Expreſſion of his divine Supremacy, and adored by Seraphic Spirits, as the *Holy* JEHOVAH SABAOTH, who filled the Heaven and the Earth with his Glory. ‡ The ſame Prophet, again and again, declares, that the *Redeemer* of Iſrael is the LORD OF HOSTS, or JEHOVAH SABAOTH. *Chriſt*, therefore, being the *Redeemer* of Iſrael, is, in his own divine Nature, JEHOVAH SABAOTH; —a Title, which even the *Arians* allow, can only be rightly applied to the *Supreme* GOD.

But, to put the Matter ſtill beyond Doubt, that the Title of SABAOTH pertains to *Chriſt*; the expreſs meaning of the Name, and the infinite Power it denotes, are aſcribed to him by the Apoſtle, when he ſpeaks of his final *Revelation from Heaven, with the Angels of his Power* [all the Hoſts and Armies, the Agents of his Omnipotence], *in flaming Fire, taking Vengeance on them that know not GOD, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power.* §

All Power is committed unto *Chriſt*, as the GOD-man, *both in Heaven and in Earth.* As to his divine Nature, all Power was eſſentially in him; and, by taking the human into it, all Power is delegated to that aſ-

* Iſaiah li. 15. † Ibid x. 16.
‡ Iſaiah vi. 1, &c. John xii. 37—41. § 2 Theſſ. i. 8.

toniſhing Conjunction, which was made for the Salvation and Glory of his People. In this Senſe, *He is ſet at the Right-Hand* (or inveſted with the Almighty Power) *of GOD, far above all Principality, and Power, and Might, and Dominion, and every Name that is named*, with *all things under his Feet*; * and, in this reſpect, *all Fullneſs* of Glory, Majeſty, Wiſdom and Grace, *dwells* and reſides, through the eternal Pleaſure of GOD, *bodily* or ſubſtantially *in him*. †

The bleſſed Redeemer is not only the *Lord* of the *Hoſts* of Angels, and the Powers of Nature; but, in a peculiar manner, the GOD of the *Hoſts of his People*. *Jews* and *Gentiles* compoſe this ſacred Army: This immenſe *Multitude, which no Man can number, is of all Nations, and Kindreds, and People, and Tongues*. ‡ The heavenly *Jeruſalem ſhall be the Throne of* JEHOVAH, *and all the Nations ſhall be gathered unto it, to the* NAME *of* JEHOVAH; *and the Hoſts of the Nations* ſhall be *his goodly Heritage*. § *Iſrael* of old were *his Hoſts* to declare his Power againſt the *Egyptians*, the *Canaanites*, and the *Heathens*; as a Type of the ſpiritual *Iſrael*, who are *His*

* Eph. i. 20. † Col. i. 16. and ii. 9. ‡ Rev. vii. 9.

§ Jer. iii. 17, 19. It is a moſt aweful Conſideration, which ſhould ſtrike every careleſs Perſon, that, if the Elect of GOD, taken here and there out of the Families of the Earth, be innumerable, the People of the World, who periſh, muſt ſtill exceed the Powers of Number. Bp. *Hall* has a curious and profitable Remark upon this Subject. "Divide the World (ſays he), according to the "learned *Brerewood*, into *thirty* Parts: *Nineteen* of them are Pa- "gans; and *they* are Enemies. Of the *eleven* that Remain, *ſix* are "Mahometans; and *they* are Enemies. Of thoſe other *five* that re- "main, there is an antichriſtian Faction [the Church of *Rome*] that "challenges Univerſality; and *they* are Enemies. Stand now with "me upon the Hill, and take a Survey of the Enemies. See them "lay ſcattered like Graſshoppers in the Valley; and tell me, whe- "ther the Church hath not reaſon to ſay, *Lord, how many are they "that riſe up againſt me!* Yet, when all is done (that no man may "be diſcouraged) if we have but our Eyes opened, with *Eliſha*'s "Servant, to ſee the Hoſt of Heaven glittering about us; we ſhall "boldly ſay, *There are more with us than againſt us.*" Angels and Saints ſhall doubtleſs tranſcend in Number the Devils and the Damned. See Bp. *Hall*'s Sermon on Pſalm lxviii. 30.

Sabaoth,

Sabaoth, His *Armies*, and *Soldiers*, *to fight the good Fight of Faith*, with the *Spiritual Weapons* of his Grace againſt *Satan*, the *World*, the *Fleſh*, and all *the Principalities and Powers of Darkneſs*; over whom they are *Conquerors*, *and more than Conquerors*, *through him that loved them.*

What an irrefragable Argument to the Chriſtian is here of *Jeſus*'s Divinity, and of his juſt Claim to the Title of *Jehovah*, *Alehim*, or *Adonai*, *of Sabaoth?* Chriſt has not only declared himſelf to be *the Son of GOD with Power*, but proved himſelf to be *the GOD of Power* in the Believer's Soul. He alone could vanquiſh for him the Strength of *Satan*, and turn him, from the Rage of Corruption and the Darkneſs of Hell, to an Enjoyment of the Light, Peace and Power of the Kingdom of Heaven. Nothing can be more certain, that there is no Principle in the World, the Fleſh, or the Devil, that could even *incline* the Heart for a Moment to the Knowledge and Love of GOD; and, if even that were poſſible, they have no *Strength* in them *to create a new Heart*, and *to renew a right Spirit*, in a Creature born in Sin, and corrupt or rotten through Sin, in every Faculty of Body and Mind. Such a Salvation inconteſtably argues the Omnipotence of its own Cauſe, and loudly proclaims the Saviour to be the efficient Creator, Almighty and Divine. The Hand, that built the Skies, that ſpread out the Heavens like a Curtain, that created the innumerable Orbs of Light and Matter ſurrounding this terreſtrial Globe, and that ſupports the whole Machine with inſcrutable Harmony and Art; is the ſame Hand, that plucked his People *as Brands from the Burning*, that called them into ſpiritual Life *when dead in Treſpaſſes and Sins*, and that maintains the heavenly Flame, in the midſt of infinite Corruptions, and againſt the united Force of all the Powers of Darkneſs. As one *Spirit* far excels in Nature the mere *material* Compoſition of a thouſand Worlds; ſo does the *new* Creation of *Jeſus Chriſt*, and his eternal Redemption, inconceivably tranſcend in Grace and

Glory his *firſt* Creation of the Earth, and all the material Subſtances upon it.

Since then *Jeſus* is the *Lord of Hoſts* and the *GOD of Sabaoth*, what a ſolid Baſis has the Believer's Faith to reſt upon; and how ſecurely may he make up his all in *Chriſt*, *upon whoſe Shoulder the Government* * of Heaven and Earth muſt reſt for ever and ever? He is the GOD of Truth, that we might believe: He is the GOD of Strength, that we might depend. *Chriſt* our Lord is *a ſtrong Lord*,† and *able to ſave both to the uttermoſt* Point of Extremity and Danger, and to the *everlaſting Ages* of Heaven and Happineſs. He is alſo as *faithful* as he is able, and *will never leave nor forſake* them, *who* are *come unto GOD by Him.* This is an undeniable Motive of Encouragement for an Heart, oppreſſed with Sorrow of any or of every kind, to *caſt its Burthen upon the Lord.* His Promiſe declares, *that he* WILL *ſuſtain*; his Power is engaged to deliver; his Love inclines him to attend; his Wiſdom points out the Time; and Grace, everlaſting Grace, brings on the whole with Glory. If he tarry; his tarrying is not refuſing. The Soul may want the promiſed Bleſſing immediately; but the *Lord* perceives the Impropriety of the preſent Time, and the Soul's Unmeetneſs to receive it. He may alſo intend *to blow* (as it were) *upon his Garden* in the Believer's Soul with his nipping *North-wind*, that *the Spices may flow out* ‡ abundantly, and yield an internal Proof to the Heart, that Grace is there, becauſe it evidently appears upon Trial. GOD's Time is the beſt Time; and "one Mi-"nute ſooner than GOD's Time, would not be his "People's Mercy."

As *Chriſt* is full of Strength *for* his People; ſo he is likewiſe Strength *in* his People. *In him they have everlaſting Strength*; § and, *in them*, he puts forth that Strength, to give Victory over Sin, the World, and themſelves. He hath laid Siege to the ſpiritual *Babylon*

* Iſaiah ix. 6. † Pſalm lxxxix. 8.
‡ Cant. iv. 16. § Iſaiah xxvi. 4.

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in their Hearts, and, in the appointed Hour, it ſhall be utterly overthrown. Like the *Babylon* * of old, it ſhall never be inhabited; nor ſhall it raiſe up the Turrets of Sin and of Pride any more. He is *Lord of Hoſts* for the Protection and Salvation of his People, and alſo for the Deſtruction and Overthrow of *their* Enemies and *his*. No Weapon formed againſt them can proſper; for the Arm that ſhields them is divine. The fabulous *Achilles* was vulnerable in the Heel; and Death could enter as effectually there, as by a Wound in the Heart: But the Heroes of Grace are both invincible and invulnerable too in *Chriſt*; and, when cloathed with the Panoply of GOD, are Conquerors, everlaſting Conquerors, and more than Conquerors, through him that loved them. The Banner of the *Lamb* ſhall be ſpread over the Powers of Darkneſs; and Death, and Sin, and the Serpent, ſhall pine among the vanquiſhed for ever.

This is an aweful Conſideration for thoſe, who hate the Goſpel and the People of GOD. Their Malice can do no eſſential Injury to them, whom they have been taught to deſpiſe; but it may recoil, with a Force they do not apprehend, and with a Rage they may not ſupport, into their own Boſom. It *will* do them no Harm to be quiet: it *can* do them no Good to be otherwiſe.

The Prophet draws a fine Inference from the Power of GOD, diſplayed in this Title of *Sabaoth*, for the Comfort of the mournful, the weak, and the doubting

* Iſaiah xiii. 19, &c. How awefully and how wonderfully is this Prophecy concerning *Babylon* fulfilled? It is literally accompliſhed in the minuteſt Particulars. Travellers are ſurprized at finding this once illuſtrious City ſo entirely deſtroyed, and obſerve with Admiration the preſent Barrenneſs of the once fruitful Plain of *Shinar*. It appears to them as incapable of Culture, as the Deſert Sands of *Arabia*, or the Pine-barren Soils of *America*. Thus, in this Country, and in *Judæa* itſelf, the Scripture is eminently fulfilled; GOD *turneth Rivers into a Wilderneſs, and the Water Springs into dry Ground; A fruitful Land into Barrenneſs, for the Wickedneſs of them that dwell therein.* Pſalm cvii. 33, 34. See Dr. RAUWOLFF's and Bp. POCOCKE's *Travels into the Eaſt*; Bp. NEWTON *on the Prophecies*, Diſſ. x. and PRIDEAUX's *Connect.* Vol. i. Part i. B. 8.

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in *Zion.** *Thus ſaith* JEHOVAH, *who giveth the Sun for a Light by Day, and the Ordinances of the Moon and of the Stars for a Light by Night, which divideth the Sea when the Waves thereof roar*; JEHOVAH SABAOTH *is his* NAME: *If thoſe Ordinances depart from before me, ſaith* JEHOVAH, *then the Seed of Iſrael alſo* (the Church and choſen of GOD) *ſhall ceaſe from being a Nation* (or People) *before me for ever. Thus ſaith* JEHOVAH; *If Heaven above can be meaſured, and the Foundations of the Earth ſearched out beneath, I will alſo caſt off all the Seed of Iſrael, for all that they have done, ſaith* JEHOVAH. How juſtly then may every Believer take up the Words of the Prophet, and ſay; *Behold, GOD is my Salvation: I will truſt, and not be afraid*; *for* JEHOVAH, *even* JEHOVAH, *is my Strength and my Song*; *he alſo is become my Salvation?* His Strength lays where it can never be loſt. His Salvation is an Effect of Omnipotence itſelf, which nothing can defeat. And, while he leans not either upon Self or the Creature, no created Power can hurt him. Indeed, as Dr. *Sibbes* has excellently remarked, "ſince the Fall, God will not truſt us with our own "Salvation; but it is both *purchaſed* and *kept* by Chriſt "for us, and we for it through a Faith, which is "wrought by the Power of GOD." Chriſt is JEHOVAH to all the *Hoſts* of his Creatures; but, in a peculiar manner, he is JEHOVAH, full of Grace and of Truth, to the *Hoſts* of his Redeemed. Through the Greatneſs of *his* Might, and not *their own*; none of theſe, no, not one, can poſſibly fail.

* Jer. xxxi. 35, &c. A modern Critic may poſſibly condemn, what would ſeem tautological to him in this Declaration of *Jehovah*, and may fancy, that a *Thus ſaith Jehovah*, at the Beginning, would have been ſufficient, without a Repetition of the ſame Phraſe in almoſt every Line. Indeed, if the Text contained a dry Speculation, perhaps his Remark would be juſt: But the *Lord*, in giving Aſſurances of Grace and Salvation, pledges his *incommunicable Name* in every Promiſe, to confirm the Faith and Hope of *the Heirs of Salvation*; and ſhews that his Faithfulneſs, Power and Love, are engaged to make every Line of every Promiſe good and effectual to their Souls.

By this eternal Strength maintain'd,
The weakeſt Soul is ſure:
The Life, from Jeſus once obtain'd,
Like Jeſus ſhall endure.

'Tis Self brings Weakneſs and Deſpair;
He quickly falls, who boaſts:
Abiding Pow'r we only ſhare
In CHRIST the GOD of HOSTS.

SHADDAI.

THIS Word ſignifies *All-ſufficient* or *Almighty*, and perhaps both. The Name is either derived from a Root which ſignifies to *deſtroy*, and ſo is intended to convey an aweful Idea of GOD's Omnipotence; or from a Root which implies *Sufficiency* or *Suſtentation*, and then denotes, that the Lord is all-ſufficient and ſelf-ſufficient, and that, whatever Good is found among the Creatures, it is wholly derived and poured forth from Him.* Our Tranſlators have uniformly rendered the Name

* Some derive this Title from שד, *Uber*, *Mamma*; the Breaſt, or Teat; which yields *Nouriſhment* to the Iſſue of Creatures. In this View, we are as dependent upon GOD for every Bleſſing, as the helpleſs Infant, upon the Mother's Care, and the Mother's Breaſt. It is imagined, the antient Heathens, for this Reaſon, always repreſented *Nature* (and whom it is now become the Faſhion to follow in

Name *Almighty*. Every way; it is an Epithet peculiar to Him, who created all Things out of nothing; who, by his Power and Grace ſupports what he has created; and who, whenever he pleaſes, can put an End to their Being. It is never applied to Angels, or Men, or to falſe Gods, in any Manner. *Their* Power and Sufficiency (if they have any) are wholly derived; nor could they ſubſiſt from Moment to Moment, but by that divine and inexhauſtible Fulneſs, which produced them from Nothing, and can with equal Eaſe return them to it.

Jehovah appeared to *Abram*, when *Abram* was ninety years old and nine, and, that his Faith might reſt firmly upon the moſt important Promiſe that was ever revealed to Man, aſſures him, that he was able to perform his Covenant, by ſtyling himſelf, AL SHADDAI, the *Almighty*, or *All-ſufficient GOD*.* If we ſurvey the Hiſtory of this Viſion, we ſhall eaſily perceive, that this AL SHADDAI was no other than the Lord Jeſus Chriſt, whoſe Day *Abraham rejoiced to ſee, and was glad.*

Iſaac, who, as a Type of the promiſed Redeemer, was ſo deeply concerned in this Declaration of GOD's everlaſting Covenant to his Father, bleſſes his Son *Jacob* in this glorious Name of the AL SHADDAI, the *All-ſufficient GOD*; who would multiply him and his Progeny upon the Earth,† and extend the Bleſſing, which was given to *Abraham*, to him and to his continually.

Iſaac did not bleſs in vain; for he ſpake, like the other holy Men of GOD in old Time, as he was moved by the Holy Ghoſt.‡ The *Alehim* appeared to *Jacob*, then ſirnamed *Iſrael*, and revealed himſelf to him, as to his Fathers, under the Appellation of *Al Shaddai*, the *All-ſufficient GOD*; who would make him to be *fruitful, and to multiply*, would cauſe *a Nation* (the Jews) *and a Company of Nations* (the believing and elect Gentiles) to be

in *their* Miſtakes about GOD) with many Breaſts, as though ſhe ſupplied that Sufficiency to the material World, for which ſhe herſelf is dependent upon the only ſelf-ſufficient Author of all Things. Vide REUCHLIN. *Cab.* lib. iii.

* Gen. xvii. 1. † Gen. xxviii. 3. ‡ 2 Pet. i. 21.

of him; *and Kings* (both temporal and ſpiritual) *to come out of his Loins.**

Jacob, having well experienced the Power, Grace, and All-ſufficiency of the AL SHADDAI,† continues, through divine Inſpiration upon his dying Bed, the efficacious Mercy to *Joſeph*, and bleſſes him *with the Bleſſings of Heaven above, the Bleſſings of the Deep beneath, with the Bleſſings of the Breaſts, and of the Womb.* Theſe were Bleſſings to be enjoyed in Time; and therefore he adds; *The Bleſſings of thy Father have prevailed* (exceeded in Fulneſs and Strength) *above the Bleſſings of my Progenitors, unto the utmoſt Bound of the everlaſting Hills*;‡ or, for evermore.

The *Lord* himſelf declares to *Moſes*, that he was *in the Al Shaddai*, who appeared unto Abraham, Iſaac, and Jacob, and that thenceforward he would be known more particularly under the Name *Jehovah*.§ Now, He, who appeared to *Moſes*, was the ſecond Perſon in the ſacred Trinity, or the Perſon covenanting to be the *Meſſiah*, as appears by the Teſtimony of St. *Stephen*, and from various Paſſages of Scripture: And, therefore, the *Meſſiah*, or *Chriſt*, is the *Al Shaddai*, intended by the Patriarchs in their Confeſſions of his Grace above recited.

In the Book of *Job* frequent Mention is made of *Shaddai*, the *Almighty*, who is repreſented as able to perform all Things, and to ſupply his Creation with every thing requiſite to its Exiſtence and Support: The Pſalmiſt alſo celebrates his Praiſes, and the permanent Security of thoſe who abide under his Shadow. ‖

Iſaiah denotes *Jehovah*'s Vengeance upon *Babylon*, and, declaring her Deſtruction, deſcribes her Ruin irretrievable and complete, becauſe it was effected by the omnipotent *Shaddai*. ¶

* Gen. xxxv. 11.
† Gen. xlviii. 3.
‡ Gen. xlix. 25, 26.
§ Exod. vi. 3.
‖ Pſalm xci. 1.
¶ Iſaiah xiii. 6.

And

And *Joel*, before *Iſaiah*, preaching Repentance to Iſrael, bewails the aweful Day of GOD's Judgements, and tells them that it is at hand, *as a Deſtruction from Shaddai*,* from whom they had received the Bleſſings of Time, and from whom alone they could expect the *Joy and Gladneſs* of Eternity.*

All theſe Declarations of the *Shaddai*'s Power exactly correſpond with the Office of the *Meſſiah*, who was to *break* his Enemies *with a Rod of Iron*, as well as to chear his People by the Scepter of his Grace.

The Apoſtle excellently defines this Name *Shaddai* to the idolatrous, though learned, Athenians; and points him out as *that* UNKNOWN GOD, who had delivered them from the Horrors of a raging Peſtilence, and whom they had ſucceſsfully, yet *ignorantly*, *worſhiped*. GOD (ſays he) *that made the World, and all things therein, ſeeing that he is* LORD [the omnipotent Supporter] *of Heaven and Earth, dwelleth not in Temples made with Hands; neither is worſhipped with Mens Hands, as though* HE NEEDED ANY THING, ſeeing HE GIVETH TO ALL, *Life, and Breath, and all things—for in Him we live, and move, and have our Being.*† To this beautiful and incomparable Definition, we may add, what he tells the *Coloſſians*; that *He* [i. e. *Chriſt*] *is before all things, and that by him all things conſiſt*; that *He is the Head of the Church*, by whom it is fitly joined,

* Joel i. 15.

† It ſeems worth obſerving, that the antient Jews gave Names to their Children, either expreſſive of ſome particular Bleſſing they had received, or of their ſole Dependence upon GOD for any Benefit or Mercy they wanted. Thus the Names of the Children were frequently living Memorials of their Parents' Piety, and gave continual Admonitions to follow *them*, who through Faith and Patience had inherited the Promiſes. With this View, it is probable, the Names *Shadeur* שדי־אור, *Zuri-ſhaddai*, and *Ammi-Shaddai* (Numb. i. 5, 6, 12.) were given, and might exhibit to thoſe who bore them, and to thoſe who underſtood them, that the divine *Shaddai* ſhould be their *Light*, and their *Rock*, and that they ought to confeſs themſelves, in a ſuitable Manner, to be his *People*.

‡ Acts xvii. 23, &c.

and

and ſupplied in every Joint;* the *Beginning* [the firſt Cauſe of all]; and that *in* or over *all He hath the Præeminence*:† From which he teaches us, in another Place, to draw this Inference; that ſeeing we ourſelves are not ſufficient for the leaſt good thing, and that ſuch an infinite Fulneſs of Grace and Power is in GOD, we ſhould reſt our whole Sufficiency upon him.‡

This Teſtimony alone is adequate to prove, that the bleſſed *Jeſus* is the omnipotent *Shaddai*, who filleth all in all. "As his *Self-ſufficiency* (ſays a uſeful Writer) is that, whereby He has enough in himſelf to denominate him completely bleſſed, as a GOD of infinite Perfection; ſo his *All-ſufficiency* is that, whereby He is able to communicate as much Bleſſedneſs to his Creatures, as He is pleaſed to make them capable of receiving; and therefore He is able, not only to ſupply all their Wants, but to do exceedingly above all they aſk or think."§ And if we turn our Eyes beyond the Grave, and ſurvey the wonderful Delineation, which St. *John* exhibits of what no mortal Eye, but his own, beheld upon Earth; we ſhall ſee, that the Armies of Heaven, and all the Bleſt of GOD, triumph in our *Immanuel* as their *Shaddai*, and aſcribe to him the Glory and Dominion for ever and ever. As the Witneſſes upon Earth, when led by GOD, could not be deceived; ſurely the Witneſſes of Heaven, rejoicing in GOD, cannot lie. And theſe adore him as *the Alpha and Omega*, the *Beginning* (from whom they proceed) *and the Ending* (to whom they tend), *who is, and who was, and who is to come*, (Shaddai) *the* ALMIGHTY.‖

And if Heaven and Earth proclaim his Praiſe; if the whole Creation give, if a tacit, yet convincing, Proof of its Dependence upon him; ſhall the living and the lively Believer be backward to acknowledge the Glories

* Eph. iv. 16. † Col. i. 17, 18. ‡ 2 Cor. iii. 5.
§ RIDGLEY's *Body of Divinity*. Vol. i. p. 56.
‖ Rev. i. 8. iv. 8. xi. 17. xvi. 5.

of

of his all-ſufficient *Shaddai?* No; it cannot be. They, who have much forgiven, muſt love much. They, who receive moſt from Chriſt, will love him moſt. None can ſlight or deſpiſe the ever-gracious and all-powerful *Shaddai*, but thoſe who have not felt his gracious Power, winning, ſuſtaining, and quickening their Souls. If a Man know any thing of Chriſt; it will win his Heart; it will cauſe him to love. And the more he knows, the more his very Soul will be engaged, and the more will he lean and love. O what ſweet Hours does that Heart enjoy, which loves Chriſt for all he has done, and leans upon Chriſt for all he has promiſed! How can the Life of that Man be miſerable, who lives it by the Faith of the Son of GOD? How can the End of that Perſon be without Honor, who then begins to reign in triumph with Chriſt in Glory? Surely the Life of thoſe People, on the contrary, muſt be wretched, who every Day look out for Death, and yet have no Hope beyond it: and *their* End Diſgrace itſelf, who (to uſe their own Language) *drop into the Dark*, into everlaſting Obſcurity. They eat and they drink only to be the fattened Portion of Reptiles and of Worms. They take their Sport and their Paſtime, or occupy themſelves wholly in ſome puny tranſitory Cares; and, as if this was the whole Importance of Life, they ſeek no farther. GOD and Heaven, Chriſt and his Grace, as the Way to Heaven, are not in all their Thoughts. This is dying the Death of *Abner*; * this is dying the Death of Fools; this is dying to Death indeed. But, not ſo the Chriſtian. The gracious *Shaddai*, who ſuſtained him *every Moment* † through Life, will ſuſtain him every Moment in Death, will ſafely lead him through it, and happily land him, beyond the Reach of mortal or immortal Woes, in his perpetual Reſt. He will alſo be his *Shaddai* there. Never, never will that bleſſed Name be forgotten in the Regions of Light, in the Dwellings of Love. Angels are, whatever they are, through him. Thrones and Dominions will do him Homage;

* 2 Sam. iii. 33. † Iſaiah xxvii. 3.

for Thrones and Dominions derive their Exiſtence and receive their Stability from Him. Not a Power in Heaven, but owes its Origin from him as the Source; not a Ray in Glory, but beams forth from his unbounded Light. All that inhabit, and all that is inhabited, from Height inconceivable to the profoundeſt Abyſs; all, all Infinitude and all Eternity, are *in* Him, and *from* Him, and *to* Him. Well might the aſtoniſhed Prophet cry out; *How great are his Signs! How mighty are his Wonders!** And well might an Apoſtle in Amazement exclaim; *O the Depth of the Riches both of the Wiſdom and Knowledge of GOD! How unſearchable are his Judgements, and his Ways paſt finding out!* †

It is a Thought, it is a Hope, worth a thouſand Worlds——*Jeſus Chriſt*, who is all this in himſelf, is all this for the humble Believer in him. O how ſhould it tranſport the Heart of ſuch a worthleſs Worm (worthleſs indeed when abſtracted from *Chriſt!*), that ſuch an omnipotent and all-glorious Lord ſhould ſtoop ſo low, as to the Dirt of Earth and to the Brink of Hell, for the purpoſe of raiſing, fixing, and bleſſing him, and thouſands no better than him, to a State, to a Crown, to a Throne, of eternal Glory! Come then, Believer, rejoice. *Rejoice alway, and rejoice again.* He, who did not deſpiſe to ſtoop ſo low for thee, will ſtake his Omnipotence to have thee. He will not, he cannot, return without accompliſhing any one End, for which he came into the World. Can any thing prevent him? If any thing could, it would have been the foreſeen Ingratitude of ſuch Hearts as thine, which are a greater Offence to his Grace, than all the Devils in Hell to his Power. But Hearts like theſe could not remove his Purpoſe of dying to ſave them. And if he died for them; will he not have them?—— Can any thing fruſtrate his Deſign, or oppoſe his Will? He muſt firſt ceaſe to be what he is, the omnipotent and the all-ſufficient *Shaddai*. Salvation is as ſecure, as *Chriſt* could make it; and as well

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* Dan. iv. 3. † Rom. xi. 33.

ordered, as GOD could plan it. And there never was a Soul, which truly truſted in Him, which had a real Deſire for his precious Salvation, and a juſt Sight of its own Sinfulneſs and Need of Him, that ever went away confounded. He would not have beſtowed theſe firſt Dawnings of his Grace, if he had not deſigned to have brought in the full Sunſhine of his Glory.

Commit thy Way then, humble doubting Soul, *unto the Lord.* Say of him, as the Pſalmiſt ſaid; *He is my Refuge and my Fortreſs, my Alehim, in him will I truſt!* And thy Experience ſhall alſo concur with his; for *ſurely he ſhall deliver thee from the Snare of (Satan) the Fowler; and from the noiſome Peſtilence (of Sin). He ſhall cover thee with his Feathers (of Love) and under his Wings (of Protection) ſhalt thou truſt: his Truth (his everlaſting Covenant and Promiſe) ſhall be thy Shield and Buckler. Thou ſhalt not be afraid for the Terror by Night; nor for the Arrow that flieth by Day; nor for the Peſtilence that walketh in Darkneſs; nor for the Deſtruction that waſteth at Noon-day. A thouſand ſhall fall at thy Side, and ten thouſand at thy Right-hand; but it ſhall not come nigh thee.** How bleſſed then is the Man, whoſe *Alehim* is *Jehovah!* How happy the Believer, who truſteth in Him!

* Pſalm xci. 2 — 7.

JEHOVAH

JEHOVAH OUR RIGHTEOUSNESS.

IT has been already conſidered, with what Truth and Propriety the Title JEHOVAH is applied to our Lord *Jeſus Chriſt*, in the holy Scriptures. The Right alone to that Title, the *Arians* themſelves being Judges, declares an eſſential and proper Divinity. The Redeemer has revealed and proved his Right to that Title; and, therefore, he is eſſentially and properly divine.

But, as if the Name JEHOVAH did not expreſs the official Dignity and Character of the Saviour; it receives the glorious and comfortable Appendage of OUR RIGHTEOUSNESS: And if we conſider, what the LORD himſelf is, and what *we* ourſelves are; no Word, in the Compaſs of Language, could at once expreſs *his Greatneſs*, and *our Depravity*, more forcibly than this Word, which the HOLY GHOST hath ſet before us. It ſhall be the Buſineſs of this Eſſay to conſider the Saviour, not only as exalted on the Throne of his primæval Glory, but as glorified in the more endearing Character of JEHOVAH INCARNATE, and JEHOVAH OUR RIGHTEOUSNESS.

This Title of *Our Righteouſneſs*, annexed to the Name *Jehovah*, is ſo far from derogating from the Glories of the Godhead, that it adds a Luſtre, and yields a Splendor to all its other Perfections and Attributes. When, there-

fore, the Prophet ſtyles the great *Meſſiah*, by an Effuſion of the Holy Spirit, JEHOVAH RIGHTEOUSNESS; he declares at once his eſſential Divinity, and the unalterable Holineſs and Perfection of his Kingdom and Office. He does not call Him the *righteous one*, in the Concrete; but *Righteouſneſs* itſelf in the Abſtract; in order to ſhew, that this Perfection of his Nature is abſolutely *his own*, and that he is the very Source of all which can be termed Righteouſneſs, in the viſible or inviſible World. It would have been robbing GOD of his Honor, if the Prophet had denominated a Creature, even the firſt Creature and the neareſt to the everlaſting Throne, or all the perfect Creatures whom GOD ever made, *Righteouſneſs*, eſſential and abſtracted *Righteouſneſs*: And therefore, ſeparate from the Conſideration of the Name JEHOVAH, the direct Application of this Title *Righteouſneſs* to the Lord *Jeſus Chriſt*, is ſufficient of itſelf to prove him, truly and properly, GOD. Creatures may be *righteous*, or Poſſeſſors of a Righteouſneſs *given* them; but *Jehovah* alone is or can be, in Truth, *Righteouſneſs itſelf*.

There is yet a Word, which in the Original makes up the End of the Name,* and which muſt not be omitted for a thouſand Worlds. It is the little, yet, in this place, invaluable Monoſyllable,—OUR. *Chriſt* is JEHOVAH:—This is glorious for himſelf. *Chriſt* is JEHOVAH RIGHTEOUSNESS:—This is a farther Illuſtration of his Glory. But, bleſſed be GOD, *Chriſt* is alſo JEHOVAH OUR RIGHTEOUSNESS. This renders him unſpeakably precious to his People. *The Name, whereby he ſhall be called*; the Appellation, by which he ſhall be known to his Redeemed; the Relation he ſhall ſtand in to them; is this grand, yet endearing one, JEHOVAH OUR RIGHTEOUSNESS.†

His People were born, like others, Children of Wrath; and, with the whole of Mankind, were "very far gone [*quàm longiſſimè*] from original Righteouſneſs."

* Jehovah tzidke-nu.

† Jer. xxiii. 5, 6. xxxiii. 16.

Indeed,

Indeed, they were and are ſo depraved and fallen, that they have not naturally the minuteſt Particle of Righteouſneſs in them. Hence they are deſcribed, as covered with the Leproſy, and with putrifying Sores, *from the Crown of the Head to the Soles of the Feet*——as having *no ſound Part in them*——and ſo utterly loſt and undone, as to be even *dead in Treſpaſſes and Sins*. Theſe Expreſſions, and a thouſand others, in the holy Word, of the like Import, point out Man's extreme Apoſtacy and Defection from GOD, and his helpleſs Miſery and Ruin in himſelf. They particularly point out, as the Ground of all his Woes, his *Want* of Righteouſneſs.

In this View, which Revelation and Experience prove to be a true and infallible View, of the Caſe; the Proclamation of a Saviour, of a divine and omnipotent Saviour, of a Saviour replete with Righteouſneſs and gracious to beſtow it; muſt have been particularly chearing to the Believers of old. What Joy muſt they have felt, when they ſang together, in the Words of the Pſalmiſt, *My Mouth ſhall ſhew forth thy Righteouſneſs and thy Salvation all the Day; for I know not the Numbers thereof. I will go in the Strength* [Heb. *Strengths*, repeated and continual *Strength*] *of* ADONAI JEHOVAH: *I will make mention of thy Righteouſneſs, even of thine only!** And what Hope muſt they have conceived from that Promiſe; JEHOVAH *is well pleaſed for his* [the Meſſiah's] *Righteouſneſs ſake?* And wherefore?— *He will magnify the Law*, ſet it up conſpicuouſly as an Enſign or Tower, *and make it honorable*, magnificent and illuſtrious, by his Obedience to it.†

Majeſty, Grace, and Strength, unite in the Formation of this bleſſed and wonderful Name, which conſtitutes a farther irrefragable Proof of the Divinity of *Jeſus*, and the Sufficiency of his Salvation. For, if *Chriſt* were not JEHOVAH, he could not poſſibly be OUR RIGHTEOUSNESS. All the Righteouſneſs, with which he might be endued as a Creature, and every Act of Righteouſneſs

* Pſalm lxxi. 15, 16. † Iſaiah xlii. 21.

which he might be able to produce; would be neceſſary to himſelf, for his own Juſtification to the Author of his Being. It would be required of him, by his Creator, to act up to the Powers beſtowed. If he did ſo; he would be juſtified, as a good and faithful Servant: If he did not; the Failure muſt be charged upon him. At all Events, he could not poſſibly atone for the Failures of others, by the neceſſary Diſcharge of his own Duty; nor apply any Part of his own Merit to their Deficiencies. He would need every Portion and Particle of his own Righteouſneſs, for his own Juſtification to his Maſter. He could not do more, than he was qualified to do by his Nature; and he ought to do as much.

But, *the Redeemer of Iſrael* being JEHOVAH; there reſides, in his Perſon, all the Plenitude of Grace and all the Eſſence of Righteouſneſs, neceſſary for his People's Salvation. Thus, he is a ſovereign Agent, and an infinite Source—— *ſovereign* to beſtow, and *infinite* to ſupply. He can confer Righteouſneſs on whom He pleaſeth, and can extend it to as many as He pleaſeth. Hence we find, in the New Teſtament, that *Chriſt* can abſolve his People from Sin, and make them Partakers of his Holineſs; can give them every preſent Grace, and in the End eternal Glory.

It is no Wonder then, upon the Ground of his eſſential Divinity, that *Chriſt* ſhould be *the End of the Law for Righteouſneſs to every one that believeth*;* ſince all Righteouſneſs is *inherent* in him, and ſince he poſſeſſes *all Power in Heaven and in Earth.*† If it be inquired, *How*

* Rom. x. 4.

† There is a remarkable Text, which, in general, does not ſeem correctly underſtood. *Of Him*, (the whole Godhead) *are ye in Chriſt Jeſus*; i. e. "Ye are ſaved by the Grace and Love of the three Perſons in *Jehovah* through the Mediation of the GOD man," *who, of* GOD, or from the Godhead in which he exiſts as a *Perſon, is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption; that, according as it is written, he that glorieth, let him glory in the* LORD. The Apoſtle refers to the Name JEHOVAH in the Text of the

How the Righteouſneſs of *Chriſt* becomes the Righteouſneſs of his People? We may anſwer, with the Apoſtle, That it is *imputed.* The Righteouſneſs, by which they merit Heaven (for Heaven is not obtained without Merit), is the Righteouſneſs of their LORD, reckoned to them as their own. They receive it by Faith into their Conſciences, in Bar of Condemnation from the broken Law; and they truſt in it before GOD, as the whole Ground of their Acceptance with him. The Righteouſneſs, likewiſe, which is *imparted* to their Souls, and by which they live and act as Chriſtians, is *Chriſt*'s Righteouſneſs imparted. He is their Head of Influence; and whatever of Goodneſs they poſſeſs, they derive it entirely from him. He is the *Vine*, which ſupplies and ſupports them as the *Branches:* And they, as the Branches, can have no Exiſtence, and can yield no Fruit, but by Him, their Vine. They have no Stock of their own; but, living upon him from Moment to Moment, they receive from him Grace for Grace.

In this View then, we may perceive; how juſtly JEHOVAH, in our Nature, is JEHOVAH OUR RIGHTEOUSNESS. Hence it is, that we find the Apoſtle *Paul* ſo frequently ſtyling our juſtifying Righteouſneſs, *The Righteouſneſs of* GOD. For the Merit of *Chriſt* was not the Merit of a Creature, or his Merit as mere Man, but the Merit of GOD himſelf. So the Apoſtle *Peter* celebrates the Faith of GOD's People, as *precious Faith in the Righteouſneſs of* OUR GOD AND SAVIOUR JESUS CHRIST.* 'Tis the Righteouſneſs of GOD; becauſe GOD *alone* can have Righteouſneſs to impute: And 'tis the Righteouſneſs of a Saviour; becauſe Salvation flows through the Imputation of it. The very Jews had this Knowledge or Faith; and one of them, ſpeaking of the MESSIAH, directly calls him *The Meſſiah our Righteouſneſs. By his Obedience we are made Righteous*; becauſe it

the Prophet *Jeremiah:* And, therefore, Chriſt is here ſet forth as the proper juſtifying Righteouſneſs of his People, and as *Jehovah* eſſentially in himſelf. 1 Cor. i. 30, 31. Jer. ix. 23, 24.

* 2. Pet. i. 1.

was the Obedience of *GOD in our Nature*. Take away the Idea of his Divinity; and there cannot poſſibly remain the Shadow of an Obedience, which can make us righteous in any Senſe whatever; and much leſs *ſuch* an Obedience, as by it *we might be made the Righteouſneſs of God in him.** The Doctrines, of Chriſt's *Merit*, and Chriſt's *Divinity*, are ſo inſeparable; that, if the one be removed, the other muſt fall of courſe; and, with them, the whole Fabric of Revelation and Redemption.

If it were not going too widely out of the way, it might here be noticed, how many Objections have been framed againſt the Imputation of *Chriſt*'s active Obedience to the Law for his People's Juſtification. We may however aſk; If Righteouſneſs be not *imputed* to a Sinner, who has neither Help nor Hope in himſelf; how can ſuch a Sinner be *made* righteous, and in a Moment too (as the Thief upon the Croſs and others were in the Goſpel) in the Preſence of an holy GOD? If Man has *none of his own*, he muſt have a *derivative* Righteouſneſs; and, from whom can it be derived, but from *Chriſt?* If this derivative Righteouſneſs be not *in* himſelf, and does not virtually render him *inherently* and *abſolutely perfect*, which has never been the Caſe with any mere Man upon Earth ſince *Adam*; it muſt be a Righteouſneſs *reckoned* or *imputed* to him. If it be *imputed*, as the Scripture declares it to be;† what *Kind* of Righteouſneſs can be thus imputed and reckoned? Surely no other Kind than what Man *requires*. Now, Man requires, for his Juſtification, a Righteouſneſs *commenſurate* with the revealed *Will* and *Law* of GOD. GOD revealed his Law to ſhew Man the *Meaſure* of the Obedience and Righteouſneſs, which GOD requires. The Righteouſneſs, then, imputed, muſt be an obedient Conformity to this Will and Law. But, what Righteouſneſs can we find in the World, thus capable of Imputation to Man, and thus conformable to the Will and Purity of GOD, but the *active Obedience* of our Lord and

* 2 Cor. v. 21. † Rom. iv. *paſſim.*

Saviour?

Saviour? And how can he be JEHOVAH OUR RIGHTEOUSNESS, but for this neceſſary End and Purpoſe?—— The Abolition of our Sins by the Blood of *Chriſt* renders us indeed *without Fault*; but ſomething more than this ſeems neceſſary to conſtitute our *Claim*, and perfect our *Title*, to Heaven and Glory. We muſt then, either receive this Title, by the Imputation of *Chriſt*'s active Merit; or enjoy eternal Life, by the Beſtowment of the Father, without any Title at all; which laſt appears to derogate not a little from the *Worth* and *Utility* of the Saviour's Humiliation, in being *made under the Law*, and becoming obedient to it in all its Requirements. And yet farther: The *Title* muſt be *infinite* and *everlaſting*; becauſe the *Object* of its Attainment is the infinite and everlaſting Life of Myriads of Believers. And where can they find an *infinite Title*, or an *everlaſting Righteouſneſs*, but in JEHOVAH the Redeemer? But, as the infinite Merit of *his Death* could atone for infinite Tranſgreſſions, and redeem from Death eternal; ſo, by a Parity of Reaſon as well as by expreſs Revelation, we may conclude, that the infinite Merit of *his Life* not leſs purchaſed the infinite Reward, which his People enjoy with him for ever.

Conſidering this glorious Doctrine in an *experimental* View; what an inexhauſtible Fund of Comfort does it provide for and convey to the believing Mind? If *Chriſt* be our Righteouſneſs, it muſt needs be a complete Righteouſneſs; becauſe *Chriſt* is JEHOVAH in our Nature, and *his Work is perfect*.* It would be Blaſphemy then, with reſpect to *Jeſus*, to charge his Work with Imperfection: And it would be a Folly, with reſpect to ourſelves; ſince it would cut us off from the only Ground of true Hope, that ever was diſcovered in the World. *Chriſt*, likewiſe, being our Righteouſneſs *now*, is our Righteouſneſs for *evermore*. There is *no* Flaw in his Salvation; and there *can* be none in his Nature. How ſolidly happy, how everlaſtingly joyful, has every Be-

* Deut. xxxii. 4.

liever

liever then a Right and Title to be! He may well be content to renounce himſelf, and every thing beſide; ſince *Chriſt* is all in all to his Soul. O what a Heighth and Depth, what a Length and Breadth, are contained in this Righteouſneſs of our incarnate Saviour, paſſing all Underſtanding! When we are able fully to comprehend the Nature of GOD; we ſhall be able, but not till then, fully to comprehend the Righteouſneſs of GOD, in the Perſon of *Jeſus Immanuel*.

Thus, dear Chriſtian, the *Righteouſneſs* of *Chriſt* is built upon his ESSENTIAL DIVINITY; and all thy Comforts, here and hereafter, upon *both*. His Divinity renders his Righteouſneſs imputable; and therefore he is not called by any other Name, for this Purpoſe, but the higheſt Name of all, JEHOVAH. He is *Jeſus* our Sacrifice, to purge our Sins: And he is JEHOVAH OUR RIGHTEOUSNESS, to juſtify our Perſons. Let this then comfort thy Conſcience, amidſt all thy Doubts and Fears, thy Perplexities and Troubles: Thou haſt HIM for thy Righteouſneſs, who can eclipſe the Glories of all created Righteouſneſs in Heaven, and can put to Silence all the Accuſations of Sin and Hell. Arrayed in this ſpotleſs Robe, Heaven for thee ſhall triumph, and Hell be dumb, for ever. *Who ſhall lay any thing to the Charge of GOD's Elect? — It is GOD that juſtifieth*.* Say then, and O that thou mayeſt ſay it with a Heart of lively Praiſe; JEHOVAH *is my Light and my Salvation; whom ſhall I fear?* JEHOVAH *is the Strength of my Life; of whom ſhall I be afraid?*† For, who ſhould rejoice with Thankſgiving but He, who hath *received the Bleſſing from* JEHOVAH, *and Righteouſneſs from the GOD of his Salvation?*‡ It well becometh the Juſt, in ſuch a Caſe, *to be thankful*. It was this glorious Truth, which, in all Ages, hath made *the Saints to be joyful with Glory, and to ſing aloud*, even *upon* their dying *Beds*. It was this bleſſed Doctrine, which could make a good Man ſay, upon the Proſpect of Death; " I am not anxious either to

* Rom. viii. 33. † Pſalm xxvii. i. ‡ Pſalm xxiv. 5.

live

"live or die: For, if I die, I ſhall be with GOD; and, "if I live, He will be with me."* Everlaſting Righteouſneſs is an undoubted Title to everlaſting Life; and ſuch is the Righteouſneſs of JEHOVAH-JESUS. Couldeſt thou unite all the Righteouſneſſes of Heaven and Earth in thine own Perſon; thou wouldeſt ſee, O Chriſtian, that the infinite Righteouſneſs of thy Redeemer ſo vaſtly tranſcends the ſplendid Aggregate, that, with the Apoſtle, thou mighteſt count them all but *Dung and Droſs* in the Compariſon, and ſeek thy Juſtification and Glory in his alone. Rejoice then in HIM, who is unchangeable; and truſt in his Righteouſneſs, which can never fail thee. In a few Moments more, thou wilt ſee theſe glorious Truths of his Perſon and Offices, which Men have treated on below, and which below thou haſt faintly believed, to be the brighteſt Beams of that eternal Majeſty, with which the LORD thy Righteouſneſs is ſurrounded above. Thou wilt then be aſtoniſhed at the Coldneſs and Languor of the warmeſt Heart, which ever thought of *Jeſus*, in this World; and be ſurprized, though ſurprized with Joy, that neither the half nor a thouſandth Part of the Truth, reſpecting his Dignity and Work, could on Earth be poſſibly told thee. O how wilt thou ſit down among the Bleſſed, and chaunt the Praiſes of that dear LORD, who not only brought thee out of Darkneſs into marvellous Light, but raiſed thee up to a Throne of Glory, perhaps above the higheſt Archangels in Heaven! How amazing, that a poor, ſinful, dying, corruptible Worm, ſhould be ſo prized by the Almighty, as to engage Him to ſpare nothing, not even his only begotten SON, in order to accompliſh that wretched and rebellious Worm's everlaſting Salvation! Who could believe it, if GOD did not ſpeak it? —— Indeed, Redemption is altogether wonderful from Beginning to End. The Works of GOD, in the viſible World, excite our Admiration; but this Work of all his Works, the Recovery of Man by *Jeſus Chriſt*, commands the

* The Rev. Mr. *Adams* of *Falkirk* in *Scotland*, Feb. 25, 1757.

endleſs

endleſs Aſtoniſhment both of Men and Angels. It was the *laſt* of his Works, revealed to Man; and it is the *greateſt*, which Man can know. Say then with the Apoſtle; *O the Depth of the Riches both of the Wiſdom and Knowledge of GOD! How unſearchable are his Judgements, and his Ways paſt finding out!—— For of Him, and through Him, and to Him are all things: to whom be Glory for ever, Amen.*

ADONAI. LORD.

OUR Tranſlators have rendered this Name, as well as JEHOVAH, by the Word *Lord*; which, perhaps, in the uſual Acceptation, is a Word the neareſt in Senſe to ADONAI* of any in our Language: They have however (probably to diſtinguiſh it from JEHOVAH) printed the one (it has been obſerved) in capital, and the other in common Characters. But ſuch a Diſtinction cannot be ſuppoſed to give their full Senſe and Idea, which are greatly different.

This Title is frequently applied to CHRIST, † as the ſecond Perſon in the bleſſed Trinity. It ſignifies, either a *Ruler*

* CHRIST is called (*Micah* v. 2.) מושל *Dominator* or Ruler (*Montanus, Dominator ab antiquo*), which conveys an Idea very ſimilar to that of *Adonai*; they both relate to *Ability, Power*, or *Strength*.

† "The Word κυριος [ſynonimous to אדני *Adonai*] is in the Writings of the Apoſtles ſimply and abſolutely aſcribed to *Chriſt*, ſaith *Zanchius*,

a *Ruler* and *Diſpoſer*, or a *Baſis* and *Support*: In both Senſes it refers to the Redeemer's Operation in the Covenant of Grace.

We find him addreſſed under this Appellation by JEHOVAH the Father in Pſalm cx. i. * "JEHOVAH *ſaid unto my* ADONAI, *ſit thou at my right hand, untill I make thine Enemies thy Footſtool.*" And *Chriſt* aſſumed the *Title*, and applied the Pſalm to himſelf, as appears in three of the Evangeliſts, Matth. xxii. 44. Mark xii. 36. and Luke xx. 42. This alone is Proof ſufficient, that *Jeſus Chriſt* is ADONAI, the Lord, and Supporter of all things: But there are other Evidences, beſides this Pſalm; which contains a clear Revelation of that part of the everlaſting Covenant, undertaken by the MESSIAH, as the *Lord* and *Prieſt* of his Redeemed.

Remarkable is the Viſion, with which Iſaiah was favoured, of this glorious ADONAI. "*I ſaw* (ſays he) *the* ADONAI *ſitting upon a Throne high, and lifted up, and his Train filled the Temple* (a lively Emblem of the imperial Dignity of Jeſus, and of glorifying his Church,

Zanchius, a thouſand times. In the Old and New Teſtament this Title is attributed to GOD more than a thouſand times, ſaith *Gerhard*. The Hebrew Word אדני *Adonai*, ſpringing from אדן *Adon*, and that from *Eden*, which ſignifieth a *Baſe* or *Pillar* which ſuſtaineth any thing; the Greek [κυριος] *One who hath Rule or Dominion*, being a Word of Relation. Our Engliſh Word *Lord*, hath much like Force with the Hebrew אדני being contracted of an old Saxon Word *Laford*, which is by interpretation *a Suſtainer*." LEIGH's *Crit. Sacr. in verb.* κυριος.

* The excellent Bp. *Reynolds*, in his *Explication* of this Pſalm, gives a beautiful Definition of the Word *Adonai*. "CHRIST (ſays he) is LORD [or *Adonai*] in two reſpects; *Firſt*, a *Lord in Power* and Strength; Power to forgive Sins; Power to quicken whom he will; Power to cleanſe, juſtify and ſanctify; Power to ſuccour in Temptations; Power to raiſe from the Dead; Power to ſave to the uttermoſt all that come to GOD by him; Power to hold faſt his Sheep; Power to caſt out the Accuſer of the Brethren; Power to put down all his Enemies, and to ſubdue all things unto himſelf. *Secondly*, A *Lord in Authority*; To judge, to anoint, to employ, to command, whom and what he will. He only is *Lord* over our Perſons, over our Faith, over our Conſciences. To him only we muſt ſay; *Lord, ſave us leſt we periſh*; to him only we muſt ſay, *Lord, what wilt thou have us to do?*"

which

which is the *ſpiritual Temple* and *Body of him who filleth all in all*; Eph. i. 23.): *And the Seraphim cried one to another, and ſaid, Holy, holy, holy is* JEHOVAH SABAOTH, &c. *Then ſaid I, Wo is me*—— *for mine Eyes have ſeen the King*, JEHOVAH SABAOTH——— *Alſo I heard the Voice of the* ADONAI *ſaying, Whom ſhall* I *ſend, and who will go for* Us? &c. By this it appears that the ADONAI * is JEHOVAH, and that He is the King of Glory, ſitting upon his Throne, ſurrounded, worſhipped and adored, by the glorious Company of Heaven.

It is indiſputably the Office of CHRIST to *purge our Sins by Himſelf alone*:† But this Office is applied to the ADONAI, who was *to waſh away the Filth of the Daughters of Zion.* ‡ CHRIST, therefore, is the ADONAI; and the ADONAI JEHOVAH.

It was this bleſſed ADONAI, who appeared to *Daniel, in the Similitude of the Sons of Men*, § and acquainted him with what ſhould happen in the latter Days.

Long before *Daniel*, the faithful *Abraham* called upon his Redeemer by this Name, *ſaw his Day, and was glad.* ‖

* Iſaiah vi. Here it is evident, that the Title *Adonai* relates to JEHOVAH, or to *one* of the divine Perſons in JEHOVAH; *Whom ſhall I ſend?* And that it is alſo an Appellative of the ALEHIM (or the Perſons conjointly) by what follows, *Who will go for* US?

† The Heathens appear to have had a corrupt Tradition of *this* Name, as well as of the Name *Jehovah*; but applied it to the *Sun*, from an Idea of his viviſying *Power*. *Adonis* was their Appellation for that glorious Orb, which the apoſtatizing Jews worſhipped under the Name of *Tammuz*. Ezek. viii. 14. The Lamentation for *Tammuz*, practiſed among the Idolaters, was occaſioned by the Sun's receding to the Tropic of *Capricorn*, and thereby incurring the Winter. At his Return to the Tropic of *Cancer*, which they called *Tekupha Tammuz*. i. e. the Revolution of *Tammuz*, they obſerved Feſtivity, attended with Lewdneſs and obſcene Ceremonies. The Jews are ſuppoſed to have received their idolatrous Worſhip of *Tammuz*, from their *Phœnician* or *Aſſyrian* Neighbours. And from the ſame corrupt Source it is probable, that the *Greeks* (as *Plutarch* mentions) derived the Cuſtom of carrying forth, upon certain Occaſions, Images of the Dead with particular Lamentations in Honour of *Adonis*. Vide SELDEN *de Diis Syris*. Synt. ii. c. ii. WITSII *Ægyptiaca*. l. ii. c. 2. §. 15, 16, 17.

‡ Iſaiah iv. 4. § Dan. x. 16. ‖ John viii. 56.

The

The WORD of JEHOVAH (i. e. *Chriſt*; ſee hereafter, under the WORD OF JEHOVAH) *came unto him in a Viſion*; to whom *Abraham* ſaid, O ADONAI JEHOVAH, **what wilt thou give me, &c?* In the Sequel, *Abraham believed in* JEHOVAH, who thus manifeſted himſelf to him; *and it was counted to him for Righteouſneſs.* †

The Pſalmiſt adores him by this Title, and, twice in the viiith Pſalm, addreſſes HIM, who *made the Worlds*, ‡ by the Title of JEHOVAH *our* ADONAI: in the xvith Pſalm alſo, which eminently relates to *Chriſt*, he invokes him, as his ALEHIM and ADONAI, *in whom he put his Truſt.*

The Prophet exhorts the Church to rejoice, and to *behold her* ALEHIM, even the ADONAI JEHOVAH; *who was to come* (for her Redemption) *with a ſtrong Hand; to feed his Flock like a Shepherd, to gather the Lambs with his Arm, and gently to lead thoſe that are with young.* § And to whom can theſe tender Offices be applied, but to CHRIST alone? And, if they are ſolely to be applied to him, CHRIST is neceſſarily and conſequently both ADONAI JEHOVAH, and ADONAI ALEHIM.

The Prophet *Malachi* (ch. iii. 1.), the laſt who propheſied upon Record under the Jewiſh Diſpenſation, propheſied of the bleſſed *Jeſus*, by this important Name, and brought this reviving Meſſage to the antient Church; *Behold*, (ſays the LORD) *I will ſend my Meſſenger, and he ſhall prepare the Way before me; and the* אדון ADON, *whom ye ſeek, ſhall ſuddenly come to his Temple (or People); even the* ANGEL OF THE COVENANT, *whom ye delight in; behold, he ſhall come, ſaith* JEHOVAH SABAOTH. Here it may be obſerved, that the *Adonai*, or *Angel of the*

* Our Tranſlators, in this and many other Places, where *Adonai* occurs with *Jehovah*, have rendered it Lord GOD, a Word by which they generally render the *Alehim*: The Reader will therefore remember, when he meets with theſe two Titles, thus printed and connected in the Bible, that the Original is *Adonai Jehovah*.

† Gen. xv. 1. &c. ‡ John i. 3. Heb. i. 2. Rev. iv. 2.

§ Iſaiah xl. 9. &c. See alſo that delightful Account, given by *Iſaiah*, of this redeeming *Adonai*, in the xxvth Chapter.

Covenant,

Covenant, was the Delight and Confidence of the *Jewiſh* Believers before his Incarnation, as well as of Believers at large ſince his Aſcenſion to Glory. One and the ſame Reaſon endeared him to both: — He was, is, and will be, the *Support* and *Baſis* of his Church throughout all Generations.

Taking then theſe Scriptures together, it appears; That the promiſed MESSIAH was the expected ADON; That, being the ADON of his People, he was therefore JEHOVAH; and that, conſequently, he is ſtyled, in the Communion of the Sacred Trinity, ADONAI JEHOVAH and ADONAI ALEHIM.

Inſtances of this Truth might be multiplied, if neceſſary; but probably theſe will ſuffice to convince every Believer; That he is not worſhipping a mere Man, as the *Socinians* dream; nor an inferior GOD, as the *Arians* maintain; but JEHOVAH ALEHIM in the human Nature, and united to the viſible Form, of JESUS of *Nazareth*. Whatever is aſcribed to the *Father* and to the *Spirit*, is aſcribed to the *Son*, reſpecting his divine Eſſence; and whatever Names are peculiar to *Jeſus* in the Scriptures, they are peculiar to him from ſome or other of his Offices as Man and Mediator. If it were otherwiſe; on what a flimſy *Prop* would the Faith of GOD's People depend? If *Jeſus* was but a mere Creature; he could merit but for himſelf; he could not atone for others. All his Virtues, in that Caſe, were they ever ſo many, or ever ſo great, could avail but for his own Juſtification: They would be due from Him to the Author of his Being, who endued him with a Capacity of exerting them. Not an Archangel in Heaven; not a created Potentate in the etherial Manſions; has a Tittle more Goodneſs and Obedience than he ought to have. Conſequently, he has none to ſpare to them, who need. If a Sinner applied to them (as the deluded Papiſts do to the Saints) they would ſend him away, in the Language of the *Wiſe Virgins*, ſaying, *Not ſo; leſt there be not enough for us and for you: but go ye rather to them that ſell* [to thoſe who have aught to diſpoſe, for we have not] *and buy*

yourſelves. * And, as to the Abſurdity and Blaſphemy of an inferior, dependent, GOD; alas, what Comfort could the diſtreſſed Soul derive from Him! — He ſees, that his Sins are ſo many, and ſo great; that his Nature is ſo radically evil, and deceitful; that the World has ſo many Temptations, calculated with the utmoſt Sagacity and Suitableneſs to enſnare him; and that, beyond all this (which alone would ſuffice to ſink him into Perdition), he has to wreſtle againſt [ſpiritual] Principalities, *againſt Powers, againſt the Rulers of the Darkneſs of this World, and againſt ſpiritual Wickedneſs in high Places.* † The whole Armour of GOD is requiſite for his Defence; the whole Power of GOD is neceſſary for his Perſeverance and Victory. But, if the *Son* of GOD be inferior to the *Father*; where is the *Line of Inferiority* to be drawn? Who can fix *a Point* between that which is infinite and uncircumſcribed, and that which is ſubordinate and derived? From whence are the Ideas to ariſe of this Compariſon; and how can the Principle be ſettled? And if the *Son* muſt be *inferior* to the *Father*; it would be right to determine (and it might be determined with much greater Eaſe) how many Degrees *ſuperior* he is to an Angel? But how are *Deity* and *Subordination* compatible; unleſs upon the Plan of Heatheniſm and Idolatry? The Inferiority of Godhead has certainly no Foundation in the ſacred Volumes. Theſe, conjointly, attribute the eſſential Glories of the *Father* to the Perſonality of the *Son*, and reciprocate to each of the Perſons thoſe Titles, which expreſs the eternal Power, the infinite Exiſtence, and the adorable Glories, of the *Unity*. They point out to the Believer GOD in *Chriſt*, ‡ and *Jeſus* in JEHOVAH, § as the alone Object of his Faith and Adoration. The *Spirit of Truth* bears witneſs with the Goſpel in the Believer's Heart, giving him to know, *to ſee, and to handle* (Perceptions that imply Aſſurance of) *the Word of Life*; and enables him to have a bleſſed *Fel-*

* Matth. xxv. 9.
† Eph. vi. 12.
‡ 2 Cor. v. 19.
§ John x. 38.

lowſhip with the Father, and with his Son Jeſus Chriſt. * This is a Logic, which *the carnal Mind* cannot comprehend: Its Mode of Reaſoning is upon Principles that ſurely are not innate; and its Deductions are formed upon Premiſſes and *Data*, laid down in a *Book ſealed* † and inſcrutable to thoſe, who have not learned, as it were, the Grammar of Heaven.

Bleſſed be GOD, the Believer is not to roam *in the Dark*; but is privileged *to know, in whom he hath believed*, and to whom he hath committed the everlaſting Intereſts of his Body and Soul. How ſweet and delightful is it for *him* to reflect; that the Lord hath *laid in Zion for a Foundation, a* STONE, *a tried Stone, a precious Corner-Stone, a ſure Foundation*, ‡ on which he may build his Faith and Hope for a bleſſed Eternity! How comfortable to be aſſured; that *Jeſus* is this Foundation, this tried and ſure Foundation, this *chief* and precious *Corner Stone!* § *He that believeth in him ſhall never be confounded:* The Chriſtian believeth, and depends upon GOD for the Fulfillment of his Promiſe. Being *a lively Stone* in the Lord's *ſpiritual Houſe*, ‖ he knows that the Lord will guard his own, and preſerve it ſafe for ever. His own Strength, unaſſiſted and unprotected, would avail but little; for, *except the* LORD *keep the City, the Watchman waketh but in vain.* The Knowledge of this does not make him remiſs; but it ſhews him where his Strength lays. ¶ It ſtrips him of Confidence in himſelf, and it gives him a Confidence in GOD. "This *Adonai* (ſays a good Man) is our King, who governs and ſupports us, and without whom we are but as the Duſt or a Shadow. Whatever we are, *that* we are by him; and it is by his Grace alone, that we have any Being at all. Nor is there a Crime ſo impious, or abominable, but into which, if we were left to ourſelves and GOD ſhould take his hand from under us, we ſhould immediately fall." PASOR. *Lex.* in verb. אדני. This

* 1 John i. 1—3. † Iſaiah xxix. ii. ‡ Iſaiah xxviii. 16
§ Eph. ii. 20. ‖ 1 Pet. ii. 5. ¶ Iſaiah xx. 4. Heb. iii. 19.

bleſſed

bleſſed Covenant-Name ADONAI ſuggeſts the Neceſſity of reclining and depending upon JESUS CHRIST for a holy, believing, and comfortable Walk through Time; and this the Believer knows to be *the Way*, though not *the procuring Cauſe*, of his conſummate Bleſſedneſs in Eternity. Chriſt is to him, what the Hinge is to the Door; the *Foundation* on which he *reſts*, and the *Principle* by which he *moves*. He *depends* upon him for Salvation, and he *acts* by him to Sanctification. Without *Chriſt* he *is* nothing but Sinfulneſs, and can *do* nothing but Sin. *Let thy Soul* then (with the ſeraphic Pſalmiſt) *wait for the* ADONAI *more than they that watch for the Morning*; * and ſurely, *he that ſhall come, will come, and will not tarry*, † to bring forth the Top-Stone of his own Building, and to cry, *Grace, Grace, unto it!*

IMMANUEL.

THE Apoſtle applies this Name to *Jeſus Chriſt*, and tells us, that it ſignifies GOD WITH US.‡ Thoſe Perſons, therefore, who chooſe to doubt of the *Divinity* of our Redeemer, contradict an inſpired Writer, and pervert the Meaning of a Title, which is too explicit and intelligible to be explained away.

This Name of *Chriſt* was firſt communicated to *Iſaiah*, when the People of *Iſrael* were in great Diſtreſs, and ſorely beſet by two very powerful Enemies. It was held

* Pſalm cxxx. † Heb. x. 37. ‡ Matt. i. 23.

forth in a Promiſe, that the *Meſſiah* ſhould prevail over every Adverſary, and that *the Houſe of David*, or his Redeemed, ſhould likewiſe prevail through him. The Title, therefore, was given him upon this Occaſion, to expreſs the *Omnipotence* of his *Divinity:* And his People were to bear in their Minds, as a Sign or Token of their Security and Deliverance, that he was their omnipotent IMMANUEL, or, GOD WITH US.* It was a Subject for the Exerciſe of their Faith; and it was alſo a Declaration of ſovereign Grace, by which they might ſtrengthen each other's Hands, and ſupport the feeble in Mind.

It is blaſphemous to ſuppoſe, that the *Almighty* could err in giving this Title; and raſh to aſſert, that the Prophet applied it to the *Meſſiah*, without the divine Authority. This being admitted; either *Jeſus* of *Nazareth* is not the promiſed *Meſſiah*; or, being that *Meſſiah*, he is alſo IMMANUEL, the omnipotent *GOD with his People.* This Name is ſo ſtrictly aſſertive of the Divinity of our Lord, that there is no Subterfuge but *that* of the *Jews*; which is, to renounce the New Teſtament, and to deny him to be the *Chriſt.* It is plain, then, from this as well as other Names, that *whoever* is *Chriſt*, muſt neceſſarily be the almighty and eternal GOD. Otherwiſe, the Terms in Scripture would contradict themſelves.

The Chriſtian World could derive but little Comfort in *one* Part of this Title, were it unconnected with the *other.* As the Almighty AL, or EL, or Deity, He would be rather an Object of Terror and Confuſion to guilty and offending Creatures; but, as the EL in Covenant, as GOD WITH US, he is the inexhauſtible Source of Hope and Joy to thoſe who believe.

To be *GOD with us*, ſignifies to be GOD *in our Nature*,† GOD engaged in our Behalf, and manifeſted for our

* Iſaiah vii. 14.

† The Particle עם will bear to be rendered either *in*, *with*, or *like unto.* Thus עמית, derived from the ſame Root, ſignifies *proximus*, *Socius*, a *Companion*, *Neighbour*, *One like another*, an *Equal* or *Compeer.* It

ur Salvation; or, there is no Comfort at all in the Idea. But, to put the Matter beyond Doubt; the Prophet, in giving out the Name, predicts ſome certain Circumſtances, which ſhould attend the Appearance of him to whom it belonged; and expreſſly declares, that he ſhould be *conceived and born of a Virgin.* The Evangeliſts, as one of their firſt Proofs of the Truth of *Jeſus*'s Miſſion, dwell upon this remarkable Circumſtance of his Nativity, and inſiſt upon it, that he fully and exactly anſwered the prophetical Deſcription.* How comfortable then is this well-atteſted Evidence, that the *Antient of Days* became an *Infant of Days*, in order to reconcile his People to himſelf, and make them Partakers of his Glory! If *He* had not been GOD infinite and everlaſting, as well as Man in mortal Fleſh; the *Reward* he earned, and the Gift of Life and Salvation beſtowed upon his Redeemed, could not have been (what it is continually revealed to be) equally infinite and everlaſting.

But *Chriſt* was IMMANUEL, *GOD with us*, that he might purchaſe eternal Redemption *for us.* This Purchaſe was made both by the perfect Atonement of his Blood, and by the invaluable Merit of his Righteouſneſs. He lived *with us*, in a Courſe of entire and unſinning Obedience to the divine Law, that we might be juſtified, and obtain the Rewards of that Obedience *in him:* And *he offered up himſelf without Spot unto GOD*, that we might be acquitted of all the Charges and Demands, which that Law, broken by us, had againſt our Natures and our Perſons. There was an infinite Worth, in both his active and paſſive Mediation; for it was not

It is applied to *Chriſt* in *Zech.* xiii. 7. who is there ſtyled עמית יהוה the *Fellow of* JEHOVAH, or, *one equal to him*; and, being עמנו *with, in,* or *like unto us*, he became our עמית, our *Fellow*, our Brother and Friend. *It behoved him* (ſays the Apoſtle) *in all things to be made* LIKE UNTO *his* BRETHREN; *that he might be a merciful and faithful high Prieſt*, &c. *Heb.* ii. 17.

* Matth. i. 22, 23. Luke i. 30, &c.

only the Blood and Righteouſneſs of Man, but the *Blood of GOD* * and the *Righteouſneſs of GOD*.†

This Name was given to *Chriſt* as a *Sign*; and there is ſo much Grace in it, ſuch an inconceivable Fund of Goodneſs and Love, that it remains a Sign to this Day. Many will not believe it; becauſe they think it is too much to be true: But, as Unbelief is never inactive, what they cannot conceive, they imagine they have a Right to oppoſe. This was the Caſe, when the Name was firſt revealed. Many choſe to rejoice in *Rezin*, and the Son of *Remaliah*,‡ rather than in the Sign or Revelation, which GOD afforded them of an Almighty Saviour. It continued to be the Caſe, when this Saviour was made manifeſt in the Fleſh. Good old *Simeon* ſays of him, *Behold, this Child is ſet for the Fall and Riſing again of many in Iſrael, and for a Sign which ſhall be* SPOKEN AGAINST.§ The ſame Obſervation holds good unto this Day. It is become the Faſhion to ſpeak againſt *Chriſt*, and to bear thoſe down, who profeſs to believe in him, by all the Artillery of human Wit, if not of human Enmity. Some have been ſo bold as to try the Truth of his divine Miſſion, by the Teſt of idle Ridicule; as though any thing, which Impudence and Sophiſtry can dreſs up in a ludicrous Garb, and which a giddy Multitude may laugh at, muſt therefore be untrue. It ſeems, rather, a fallacious Mode of getting rid of ſome Arguments, which they have not either Truth enough or Senſe enough to anſwer. A Fool's Cap, placed upon a wiſe Man's Head by a Knave, however it might excite the Mirth of a Croud, would be no actual Diſgrace, nor Impeachment of his Underſtanding. So, with reſpect to the Things of GOD, the Malice of Man, whether covered by a Laugh or open in its Violence, is rather an Argument of their Truth than of their Falſity. To the natural Man *they were* to ſeem even *Fooliſhneſs* itſelf; and is it any Wonder then, that they ſhould meet

* Acts xx. 28. Heb. ix. 14.
† 1 Cor. i. 30. 2 Cor. v. 21.
‡ Iſaiah viii. 14.
§ Luke ii. 34.

with

with his Banter? *Chriſt* is to this Hour the Sign of Reproach, and his Goſpel remains *for the Fall and Riſing again of many in Iſrael.* Yet, to his faithful People, however *their Lives may be counted Madneſs and their End without Honour*, *Jeſus* is the Sign of Salvation and Victory, over Sin, the World, and Death; and *over him* alſo *that hath the Power of Death, which is the Devil.* The Wiſdom of GOD will one day be juſtified in his Children; when the Deſpiſers of his Grace *ſhall wonder and periſh.* Thoſe, who can boldly laugh at the Conduct of his Providence and the Revelation of his Truth now, will e'er long weep and howl for Terror, and call upon Mountains and Rocks to hide them from his Preſence, and to ward off his wrathful Indignation.

IMMANUEL, *GOD with us*, is tantamount to *Chriſt* IN US, *the Hope of Glory.** And if CHRIST be *in us*, and *with us*, in this World; it is an infallible Earneſt, and an invaluable Pledge, of our being *with Chriſt in GOD*, for ever, in the World to come. What ground then for rejoicing is here? Believer, if thou haſt the *Pledge*, thou *ſhalt have* the *Portion.* The Faithfulneſs, the Omnipotence, of the Almighty is engaged to beſtow it upon Thee, and to bring thee to its eternal Poſſeſſion. What Condeſcenſion, what infinite and unſearchable Love, is here? It would be thought a Point of vaſt Humility and Beneficence, if an earthly King, a feeble Frame of dying Clay, were to deſcend from his Throne, and lift up a filthy Beggar, to make him the Partner of his Crown. But the Condeſcenſion of GOD is infinitely greater. The LORD of Heaven and Earth, the *King of Kings*, not only quitted his glorious Throne, but became a *Man* like thyſelf; a Man of *Sorrows*; a Man *deſpiſed* and rejected; a Man, who, in his own created World, *had not where to lay his Head*; and, finally, a Man to bleed, and groan, and die; not for the Safety of his Friends, but for the Salvation of Rebels, of Apoſtates, of Enemies. He died for thoſe, who could

* Col. i. 24.

never ſo much as have thanked him for dying, did not he add to that wonderful Love the additional Gift of his Spirit and Grace. Almoſt every one would think himſelf bound in Gratitude to pay a particular Reſpect to a Perſon, who might have ſaved an earthly Life: But how low is the Thankfulneſs, how poor the Return of Love is the moſt ardent Affection of the Children of GOD, to HIM; who not only hath ſaved them to a Life of Grace, and to the Poſſeſſion of a thouſand Comforts, which the World cannot know, on Earth; but hath alſo aſſured them, by this *Earneſt of their Redemption*, of a Life eternal with him, in Heaven?

GOD WITH US ſhould ever imply the Chriſtian's Reſignation *to* GOD. The Will of GOD ſhould be *his* Will; and indeed he can never walk comfortably, nor even faithfully, unleſs it is. To walk otherwiſe, is not only to walk in Sorrow, but in Folly. 'Tis a great matter to have our Wills in Uniſon with GOD's; and indeed far above the Power of Fleſh and Blood. It is an eaſy thing to *ſay*, *Thy Will be done*; but when that Will *is doing*, and it thwarts the Inclinations of the carnal Mind, with its worldly ſelfiſh Views; then to *feel* a reſigned Heart to the Conduct of Grace and Providence, is a Demonſtration, that *GOD is in us of a Truth*. None but the Almighty, who made Heaven and Earth, can bow the proud ſtubborn Mind of ſinful Man to a Subjection like this. Nothing but the *Light* of free Grace can make a Man ſenſible of the *Worth* of that Grace, and of his own Dependence from Moment to Moment upon it. Then "the Soul, ſenſible of its own Inability, ſurrenders up itſelf to the Almighty Redeemer, and ſubjects itſelf to the Rules of his Dominion, as the Clay to the Hand of the Potter; and ſo the Soul in every Nerve of it is looſed, and lies down at the Will and Diſpoſal of the Lord, to do as it ſeemeth good unto Him; and, by this means, the Soul ceaſeth from its own private Intereſt, and ſubmits itſelf to the Merits, Mercy and Laws of the Mediator, to be dieted, cloathed, and employed by him only; and lives no longer by the *Life of*

its own hand. * He ſtretcheth forth his Hands (to uſe our Lord's Expreſſion on another Occaſion), and another girds him and leads him whither his fleſhly Reaſon would not. He knows never a Step of his Way, but as the Word and Spirit guide him. †" None can conceive, but thoſe who have experienced a ſubjective Reſignation to the Mind of CHRIST, what ſweet Complacency attends the Soul in this almoſt ſolitary Walk; and what Fellowſhip ſubſiſts between *Chriſt* and it, in this Path to Heaven, when *thus they are agreed.* ‡ Reſignation to *Chriſt* is never neglected by Him.

It was a juſt Remark, which perhaps the Experience of every Believer may more or leſs confirm, "That the ſureſt Way of obtaining any Mercy from GOD, is to be contented, if it be his Will, to go without it." No *Mercy* can come from him; but by his own *Will*, in his own *Way*, and in his own *Time*. If a Believer wiſh to have it ſooner; he may find the Rod for his Impatience, but he muſt *wait* for the Bleſſing. This is to teach him that hardeſt, humbling, Leſſon of all vital Experience; That, as he renounces his *Self-righteouſneſs* in *coming* to GOD, he muſt renounce his *Self-will* in *walking* with GOD. An idle *Antinomian* may talk of the one; but the living Chriſtian alone is enabled to effect the other.

Laſtly; GOD WITH US implies *our being with GOD* for ever. The Gifts and the Calling of GOD are without Repentance. Whom he *once* loves, he loves *to the End*; and whom he bleſſes with his Grace below, he will crown with Glory everlaſting above. There the Redeemed of the *Lord* ſhall behold the unutterable Glories of their precious IMMANUEL: They ſhall ſee his

* Iſaiah lvii. 10.

† See Mr. *Dorney's Practical Diſcourſe of Salvation*, p. 163. 3d Edit.—A Book, fraught with the richeſt Demonſtration of divine Grace, and the profoundeſt Knowledge of the ſpiritual Life. Like a beautiful Tree, laden with the moſt delightful and exquiſite Fruit; its Branches are indeed out of the Road of a common, trifling Profeſſion; but well reward the Attention of thoſe, who bring the Ladder of a right Experience with them.

‡ Amos iii. 3.

tranſ-

tranſcendent Excellence as GOD, and his amazing Benignity and Goodneſs as the GOD-man. *They ſhall enter into the* ſpiritual *Zion with Songs, and everlaſting Joy upon their Heads: they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flee away.* *

I.

'Tis Grace alone, which lifts the Mind,
From meaner Views, the LORD to pleaſe;
And prompts the Soul in him to find
The ſmootheſt Calm, and ſofteſt Eaſe.

II.

How bleſt his Hours ſerenely glide,
'Midſt Wrecks and Horrors all around!
Nor ſhall Death's rough or ruſhing Tide
His placid Hopes of Life confound.

III.

Pleas'd with his Father's ſov'reign Will,
Who beſt can chooſe, and beſt decree;
His Word he truſts Him to fulfill,
With patient Eye, and waiting Knee.

IV.

He ſails o'er Time's tumultuous Main,
Dependent on eternal Care;
And cannot doubt the Port to gain,
For GOD hath ſworn to bring him there.

* Iſaiah xxxv. 10.

MOST

MOST HIGH.

THAT this Title pertains to GOD alone, will require but little Demonſtration. The Supremacy of *the High and Lofty One, who inhabiteth Eternity*, is plainly aſſerted, and his Dominion over all Exiſtence clearly implied, by this glorious Name. It is frequently joined with other divine Titles, and frequently occurs by itſelf; but, whether by itſelf or in Conjunction, it is never addreſſed, in a religious View, to any Being but the Supreme. It would involve an Abſurdity, and form but a blaſphemous Compliment; if this Epithet, ſo ſimply characteriſtic of Divinity, were applied to any Creature. The Devil indeed ſeems to have coveted a Diſtinction of this Sort, and even ſolicited our Redeemer to make the Acknowledgment to him; but none but a Devil, or thoſe befooled by the Devil, could ever be wicked enough, or ſtupid enough, to pay it. Of this Sort were ſome antient Heathens, who, continually depraving the little Knowledge which remained among them of the true GOD, gave this ſplendid Title, among others, to their imaginary Deities. * They firſt, as we

* The *Phœnicians* ſtyled one of their Gods, probably the *Sun*, Ελιωυ [from עליון] or *Elioan*, meaning thereby the ὑψιστος, the *Moſt High*, or *chief God*. This was the *Rimmon* (or, according to *Heſychius*, Ραμαν) of the *Syrians*; and, afterwards, the Roman *Pomona*. SELD. *de Diis Syr. Prol.* p. 18. KIRCH. *Oedip.* Synt. iv. c. 21. BRYANT's *Anal. Ant. Mythol. Rad.* p. 13.

have

have ſeen in the Introduction, worſhipped the heavenly Bodies as the ſenſible Repreſentatives of the true GOD, the ſecond Cauſes inſtead of the firſt; then the Powers of Nature, and Nature itſelf, for the GOD of Nature; and, at laſt, the vileſt and moſt ſordid Repreſentations of thoſe Powers, that Head could imagine or Hands compoſe. They could go but one Step lower, and That they went.—They worſhipped the Devil himſelf; and, it muſt be owned, with Rites and Ceremonies ſuitable to the Object. In this they exhibit a melancholy Picture of human Nature, left of GOD; and prove, that there is nothing ſo vain, ſo ſottiſh, or depraved, but which will be greedily enough received, if it but concur with the Filthineſs or Superſtition of the carnal Mind.* The Apoſtle, in the firſt Chapter of his Epiſtle to the *Romans*, paints, with great Expreſſion, the ugly Outlines of the antient idolatrous Character. Nothing could

* Among the many Superſtitions practiſed almoſt over all the Eaſt, the Worſhip of the *Serpent* ſeems not the leaſt extraordinary. From the wiſer and more intelligent *Chaldæans* and *Egyptians*, this probable Corruption of the Tradition, reſpecting the *Inſtrument* of Man's Fall, made its way into the moſt remote and inhoſpitable Regions of *Africa*. The Serpent is to this Day a favourite Divinity among many of the *Negro* States, and particularly that of the *Whidahs*. An odd Incident, which may ſerve to mark the Folly that neceſſarily attends Idolatry, the Author of a late *Hiſtory of Jamaica* has related, in the 379th Page of his Second Volume. "In the Year "1697, a Hog, that had been teized for ſome time by one of theſe "Reptiles, killed and gobbled it up. The Marbuts, or Prieſts, "went with their Complaint in Form to the King; and no one "preſuming to appear as Council for Defendant *Hog*, he was "convicted of the Sacrilege, and an Order iſſued for a general Maſ- "ſacre of all his Species throughout the Kingdom. A thouſand "choſen Warriors, armed with Cutlaſſes, began the bloody Exe- "cution; and the whole Race of Swine had been extirpated from "*Whidah*, if the King (who loved Pork) had not put a Stop to the "Carnage, by repreſenting to the Marbuts, that they ought to reſt "ſatisfied with the Vengeance they had already taken." How ridiculous and abſurd is the Mind of Man, under the Impreſſions of Superſtition! 'Tis hard to ſay, who are the greateſt Dupes—the *Negroes*, who fancy the Divinity of Serpents, or thoſe of the *Papiſts* who believe, that 150 Companions of *Joſeph* of *Arimathea* miraculouſly ſailed over Sea upon his Son's Shirt; and ſuch like Fables of their Legends.

exceed

exceed the Madneſs, or the Obſcenity, of (what they called) their Religion. The one is too ſhocking to mention; and the other too indecent to name. The Sacrifices to *Moloch* aroſe to as high a Mark in Barbarity and Brutiſhneſs; as thoſe to *Baal Phegor*, or *Peor*, and others, in Impudence and Beſtiality. In the one or other of theſe reſpects, neither Beaſts nor Devils could equal them.

The Apoſtle, ſpeaking of *Chriſt*, ſays, That he is OVER ALL, GOD *bleſſed for ever.** Now, this could not be true, if CHRIST were not the MOST HIGH: But the Scripture ſays, that JEHOVAH ALONE is the MOST HIGH, and *that* in every Degree which can be named;—*over all* the Univerſe of Things, as well as *over all the Earth.*† CHRIST, therefore, is JEHOVAH, the HIGHEST, and, reſpecting his Godhead, JEHOVAH ALONE.

The *Iſraelites* provoked and *tempted* the MOST HIGH in the Wilderneſs ‡: But CHRIST was with the *Iſraelites* in the Wilderneſs §, and was in the Wilderneſs *tempted* by them ¶: Therefore, CHRIST is the MOST HIGH.

None but GOD can have any Propriety in the Saints. They are *his*, and his *alone*. Hence they are called *the Saints of the* MOST HIGH, ‖ becauſe they pertain only to Him. But the Saints are ſaid to be the Saints *of the Lord Jeſus Chriſt*, yea, *all his Saints*; evidently meaning all them, who ever were, are, or ſhall be made ſuch.** JESUS CHRIST is, therefore, GOD MOST HIGH, the *King of Saints*.

John Baptiſt went before the Face of the LORD, or the HIGHEST, being his *Prophet*, *to prepare his Ways.*†† But he went before the Face of CHRIST to *prepare his Way*: §§ And is, therefore, the LORD, the HIGHEST.

* Rom. ix. 5. † Pſalm lxxxiii. 18. ‡ Pſalm lxxvii. 17, 56.
§ Acts vii. 38. ¶ 1 Cor. x. 9. ‖ Dan. vii. 18.
** 1 Theſſ. iii. 13. †† Luke i. 76.
§§ Matth. xi. 10. This Argument is alſo urged in that excellent Tract, entitled, *The Catholic Doctrine of a Trinity*, by the Rev. W. JONES, p. 4. 3d Edit.

Theſe Arguments for *Chriſt*'s Divinity, drawn from the Application of the Name MOST HIGH, are convincing and irrefragable; becauſe they are grounded upon the infallible Evidence of GOD's holy Word. Others might be drawn from the Analogy of Faith, and the Reaſon of Things; if, after ſuch inconteſtable Proof, they could be deemed neceſſary. He, who can melt the Hearts of his People, or bend the Neck of his Enemies; He, who could raiſe the Dead to Life, or, by his own Power, vanquiſh Death itſelf; He, whom Angels worſhip, and all the Hoſts of Heaven adore; muſt ſurely and indeed be JEHOVAH the MOST HIGH *over all the Earth*. And who is this but CHRIST? He hath conquered his Redeemed by Love, and his Foes by Power. Irreſiſtable is his Work upon both. The former are made willing to ſubmit to the golden Sceptre of his Grace; and the latter, left in the Rebellion of their Nature, by a Præterition which his Wiſdom and Sovereignty can beſt explain, are juſtly ruled by the iron Rod of his Wrath. Whatever He does, is aſſuredly right. It is eminently ſo, in what we can comprehend; and we may take his Word, that it is no leſs right and juſt, in what we cannot. *He hath Mercy on whom he will have Mercy; and, whom he will, he hardeneth.* * In other Words, CHRIST is the MOST HIGH, far above all Controul and Impeachment, *for evermore.*

If CHRIST then, O Reader, be *the* HIGHEST in Heaven and Earth; hath He the higheſt Place in thy Heart, and is He the Supreme in thy Affections?——If it be thus with thee; thou mayeſt indeed be ſtyled a *Believer*. No created Influence could have changed thy Inclinations, from their old filthy Channel of Sin: No Power, but the Power of an almighty Saviour, could have conducted them, through the winding Ways of a carnal Heart, to the Spring of Holineſs and of Peace. And if the Impulſe, which is omnipotent, hath begun to reclaim; ſhall not the Wiſdom which is infinite, and the

* Rom. ix. 18.

Love

Love which is eternal, carry on the gracious Enterprize, and crown it with Glory? The Covenant, the Promiſes, the Attributes of GOD, confirm the reviving Truth: And ſhall his People, who are ſo much concerned, be *ſlow of Heart to believe it?*

The true Believer, therefore, upon theſe ſolid Grounds, is as much entitled, as exhorted, to rejoice in his Lord. *Who ſhall ſeparate him from the Love of Chriſt?* He may challenge the World, and all the Creatures. How is it poſſible to defeat the Almighty? How can eternal Truth, ſolemnly engaged and gratuitouſly revealed, be contaminated with a Lye? How can the Wiſdom of the Creator be over-reached or perplexed by any of, or by all, his Creatures?—Such is the Chriſtian's Truſt and Security in *Jeſus*. He *giveth* to his Sheep *eternal Life*; and they ſhall *never periſh*, neither ſhall *any* pluck them out of his Hand. None but *Chriſt* could have wreſted them from the Devil's Hand: And will he ſuffer the Devil to wreſt them back again? In that Caſe, *Satan* would ſeem to be the *Moſt High*, inſtead of the *Saviour* of Sinners.

Juſtly then is *Chriſt* to the Believer the *chiefeſt of ten thouſand*, and *altogether lovely*. What Views hath ſuch an one, at times, of the great Redeemer? A thouſand Attractions appear in *Chriſt*, which the World cannot ſee; *becauſe it ſeeth* HIM *not*, *neither knoweth* HIM. His Wiſdom, his Love, his Mercy, his Humiliation, his Blood, his Righteouſneſs, his Gifts, and his Graces; are the unwearied Meditation of ſuch a Man's Heart, the delightful Topics of his Tongue, and the very Main-ſpring and Subſtance of his ſpiritual Life. Nothing *without* CHRIST: every thing *with* Him.

This is thy incomparable Portion, O Chriſtian; and this is thy never-failing Inheritance. Give Praiſe then to thy heavenly Benefactor; for it well *becometh the Juſt to be thankful*. And, like the celeſtial Hoſt which welcomed in his Appearance upon Earth, be living, as well as ſinging, *to his Glory in the higheſt*. Within a while (and he alone knows how ſoon that while may be);

after

after a little more Faith and Patience, and when thou haſt accompliſhed his Will in thy Generation; he will exalt thee, from a vile Body and a State of Corruption below, to an Inheritance incorruptible and undefiled, reſerved for ever in Heaven above. The *Higheſt* ſhall ſet thee up on high, and will ſtabliſh thee as the Rock for ever.

WONDERFUL.

ALL the Names and Titles of GOD, in the Bible, illuſtrate the Dignity and Character of the great Redeemer. They ſhine in every Page; becauſe every Page is, more or leſs, treating of *Jeſus*. But, in the Text where this divine Name of WONDERFUL occurs, there is (as it were) a Conſtellation of Titles; and ſuch a Conſtellation, as, were it not for the Blindneſs of the human Mind, and the Obſtinacy of the human Heart, one ſhould think, would be ſufficient to confound all the *Arianiſm* in the World. The Wiſdom of GOD ſeems to labour for Deſcription, when it ſpeaks of the Glories of the incarnate Saviour, and therefore employs a great Variety of Epithets and Names, which cannot with any Propriety, in the Senſe and for the Purpoſe to which they are applied, relate to any one leſs than HIM, who is GOD over all, and bleſſed for ever. All his Names, excepting his name of Eſſence, *Jehovah*, relate to the Operations of his Love upon his Redeemed. His Love is ſhewn by them, in various Points of View, becauſe

because of the Weakness of the human Intellect. The Lord analyzes himself (as it were), that we might see the more of Him. Indeed, the Worth, the Excellency, and the Grace of IMMANUEL, are so glorious and divine, that no one Name could possibly express them; and, after all the Names which have been or can be ascribed to Him, and by which we can conceive any thing of his Majesty; still he has *a Name far above every Name*, and still exhibits such Wonders of Glory, as far surpass all human Understanding.

——— "The *more* of WONDERFUL
"Is heard in HIM, the *more* we should assent.
"Could we *conceive* Him, GOD He could not be;
"Or *He* not GOD, or *we* could not be *Men*."

YOUNG.

That this Title WONDERFUL pertains to the MESSIAH, no one, who believes the Bible, can fairly deny; since the Text, in which it occurs, can possibly relate to no other. *Unto us* (says the Prophet) *a* CHILD *is born*; *unto us a* SON *is given*; *and the Government shall be upon his Shoulder: and his Name shall be called*, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. *Of the Increase of his Government and Peace there shall be no End, &c.** If we turn to the first Chapter of *Luke*, ver. 31, &c. we shall be led to conclude, without farther Debate, That this CHILD *born*, and this SON *given*, of whose *Kingdom there shall be no End*, is no other than the Lord *Jesus Christ*. An Angel confirms the Declaration of the Prophet, by testifying its Accomplishment in *Jesus*. An Apostle fixes his Seal to the important Truth; that the Attestation of three such Witnesses upon Earth might remove every Occasion of Doubt from the Heirs of Salvation. And when we consider the Bible from Beginning to End, viewing the Promises

* Isaiah ix. 6.

of GOD and our Neceſſities on the one hand, and contemplating the Fulfillment of thoſe Promiſes, with the Supply of all our Wants, on the other; it ſeems impoſſible to believe, that any created Power or Love could undertake and perform ſo ſtupendous a Taſk; or that an Arm, leſs than Almighty, could accompliſh what was fore-appointed to the Redeemer. To the Eye of Faith, he appears, and will for ever appear, WONDERFUL in his Incarnation and Offices; a COUNSELLOR of infinite Wiſdom in conſtructing the Plan of Salvation; THE MIGHTY GOD in all his Atchievements and Victories; THE EVERLASTING FATHER in his Love to his Creatures; and THE PRINCE OF PEACE, both in his Triumph over the Diſcord of Evil, and in *giving* the Peace and Conſolations of the Holy Spirit to his People. But, as there is a rich Fund of Comfort to the believing Heart in each of theſe Names; it may be proper to conſider them *diſtinctly*; and, while we meditate, may GOD ſend us the Comfort they contain!

WONDERFUL.

NO Title could, with ſtricter Propriety, be applied to the great Redeemer. Conſider him in any Point of View, either as GOD or Man, or as GOD and Man in one Perſon; he is altogether *wonderful*. If we contemplate his Works, both of Creation and Redemption; we ſhall find ſome legible Characters of this WONDERFUL LORD indelibly written upon them. All that he did, and all that he ſuffered; both to introduce an everlaſting Righteouſneſs, and to expiate infinite Sin; was wonderful and glorious. There is no End to the Wonders of this precious Saviour in Heaven and in Earth. The Angels pry into and admire them; the Devils have felt and been aſtoniſhed at them; Men alone, left to themſelves, are unconcerned, and form a Wonder of a different Kind,—moſt intereſted of *all* the Creatures in the Bleſſings of *Jeſus*, they are naturally the leaſt impreſſed by their Value of *any*.

When

When *Chriſt*, the bleſſed Angel of the Covenant, appeared to *Manoah*, he aſſumed this Name WONDERFUL:* But *Manoah* miſtook his Character, and feared that, *becauſe he had ſeen GOD*, he ſhould *ſurely die*. Thus, many Believers are diſtreſſed at times with Terror, leſt their wonderful *Lord*, who came to bleſs and to ſave, ſhould put forth his Power to deſtroy them. *Manoah* confeſſed, that he was GOD; but ſeems to have forgotten, that he was GOD *the Saviour*; till his faithful Wife reminded him of the gracious Promiſes, which this Saviour left behind for their Conſolation.

If *Chriſt* were a mere Man; what poſſible Right could he have to ſo diſtinguiſhed a Title? If he had been the *firſt* of all the *Works* of GOD, he might indeed appear wonderful to the ſcanty *Reaſon* of Man; but he could not be eſſentially and properly wonderful in *Himſelf*. All that is remarkable and aſtoniſhing in the Univerſe of Beings and Things, is entirely *derived*; and there muſt be a Cauſe, ſuperior to all, which, of Neceſſity, muſt tranſcend in Wonder. In this reſpect, we muſt ſay with the Poet,

Theſe are thy glorious Works, Parent of Good,
Almighty, thine this univerſal Frame,
Thus wondrous fair: THYSELF *how* WONDROUS *then!*

MILTON.

The Prophet therefore ſtyles him by this great Name, in Reference to his *Divinity:* Nor can the other Titles, which follow in this glorious Climax, be attributed, without Blaſphemy, to any Creature. The Prophet had no Thought, in this Caſe, but of his Maker; and would have been guilty of a ſtrange Piece of Nonſenſe, if he had proclaimed a mere *mortal* Redeemer, who, notwithſtanding, was to rule and to govern *without End*. Such a Declaration could have afforded no Comfort to

* Judg. xiii. 18. Our Tranſlators have rendered פלאי in this Text *Secret*; but, in *Iſaiah* ix. 6. they have tranſlated פלא *Wonderful*.

his own Soul, nor have administered any Hope to GOD's People. If *Isaiah* had known no better Redeemer than this; he had never been able to have sustained the Malice of his Enemies, nor could have patiently endured to be sawn asunder, in his old Age, for the Testimony of JESUS.

As a Proof, that this divine Name was not misapplied to the great Redeemer in the Old Testament; we find that, in the New, he constantly exhibited his Right to the Appellation, by the Series of Miracles and Prodigies which he wrought. Here we may behold him (to use the Words of *Job*) as GOD, *who doeth great things—and Wonders without Number:* * And these demonstrate him to be the LORD *of Hosts, wonderful in Counsel, and excellent in Working.*† To these the Apostles appealed as Evidences, as supernatural and irresistable Evidences, of the Truth of their Mission, and the Glory of their Master. *Signs and Wonders* were continually *done by his Name*;‡ both in Proof of his Power in Heaven and in Earth, and of the Exaltation of his wonderful *Name above all things.*

What strikes the Christian with more Amazement than any thing else, is, That this MIGHTY GOD should become a *Child*, should be born into this World, and be tormented out of it, for the Salvation of his rebellious Creatures. This renders the *Messiah* WONDERFUL indeed! *He took not on Him the Nature of Angels:—That* would have been a great Degradation. But he assumed the Flesh of Man, of fallen Man, of hateful and hating Man, of Man his Enemy and averse to be his Friend. This was humbling himself, beyond Conception. If *Alexander* the Great, who conquered the Eastern World, had stooped to have given up his Life for the Preservation of a few Ants, even after they had annoyed him; his Conduct would have yielded but a very faint Image of the infinite Condescension of JEHOVAH-JESUS, in the Salvation of his Redeemed.

* Job ix. 10. † Isaiah xxviii. 29. ‡ Acts iv. 30.

Let

Let all the World fall down and know,
That none but GOD such Love could show.

Dr. WATTS.

What abundant Reason then has every Believer to rejoice, and, with the Prophet, to cry out; O LORD, *thou art my GOD, I will exalt thee, I will praise thy Name; for thou hast done* WONDERFUL THINGS; *thy Counsels of old are Faithfulness and Truth.* * If we felt and understood more of the Wonders of Grace; we should grow more and more astonished, that such transcendent Mercies should strike us so little, and that our Hearts could possibly be cold at the very Mention of them. What a melancholy Proof is this, O Christian, of the natural Obduracy and Corruption of thy Nature, and of its utter Alienation from the Life and Love of GOD? How *rarely* dost thou feel thy Soul truly alive for GOD! And how *little* when it is! And if this be the Case, under the Power and Dominion of Grace; what must the Situation of the Mind be, under the Power and Dominion of Sin? Never was the State of Man, whether regenerate or unconverted, more exactly described, than it is by our LORD in the Parable of the Virgins. *While the Bridgroom tarried, they* ALL *slumbered and slept.* † The most watchful amongst them *slumbered*; and the most remiss of all did but *sleep*. They seemed nearly in the same State of Indifference, and were all, in a manner, alike neglectful of their most important Concerns. What an humbling Reflection then must this be to thee; that the richest Discoveries of Grace upon Earth can scarcely keep thine Eyes open towards Heaven? And, that the Stupor of thy Soul is so great, that the Fury of the Devil, the Trials of the World, and the Uneasiness of the Flesh, cannot keep thee wide awake, upon the very Confines of Hell?

If we look to the religious World about us; we may see the same melancholy Picture delineated upon

* Isaiah xxv. 1. † Matt. xxv. 5.

a larger and more general Scale. A light, eaſy, trifling Profeſſion, is the great Characteriſtic and Bane of the preſent Day. Many ſeem ſatisfied, if they can but *talk* others into a good Opinion of themſelves, and appear too contented to paſs their Life in the idle Approbation of Men, without any real or abiding Intercourſe and Communion with GOD. They ſeem not to have a due Senſe of the Abſence of GOD upon their Spirits. Hence is derived the frothy, unprofitable, Converſation, without Savour and without Grace, which ſo much abounds in the great Herd of Profeſſors; to the Diſgrace of the Goſpel, and to the Diſquiet of their own Souls. Many act, as though it were ſufficient to make only a Shew of themſelves under the Ordinances, without poſſeſſing thoſe *ſealing* Teſtimonies of GOD's Love upon their Hearts, which thoſe Ordinances were appointed to confirm and improve. Were *the Son of Man* to come at this Time; O how little true Faith would He find upon the Earth! How little Grace amidſt a World of Noiſe! For many a long Shadow, how little Subſtance and Stature!

Be it thy Privilege and Portion, happy Soul, who *knoweſt in whom thou haſt believed*, to turn away thine Eyes from Men, from the World, and from Self, to HIM, who is *glorious in Holineſs, fearful in Praiſes, doing Wonders!* Contemplate on what HE *hath wrought*; and remember, He hath wrought it all for thee. *Every* Believer has a Right to the whole of *That*, which JESUS purchaſed for *all* Believers. It belongs to all in general, and yet to every one in particular. Conſider then the Work and Offices of thy Wonderful Saviour, as undertaken and executed in thy particular Behalf, and as though thou wert the only one he came to redeem. His Redemption indeed would not have been complete without thee; for, without the weakeſt and the leaſt Believer, the Covenant of Grace and the Work of Grace cannot be accompliſhed. He, who made his Covenant ſure, hath made thy Name ſure for ever therein. The Number of the Elect is certain and *muſt* be fulfilled

fulfilled: Take but *one* away, and there cannot be ſaid to be *one hundred and forty-four thouſand* ſtanding with the Lamb of GOD.* The planetary Orbs vary not a Moment or an Hair's Breadth in their Courſes; and there cannot be an Atom added to, or taken from, the Univerſe of Nature: Nor will there be any Thing, or any Perſon, wanting to complete the Syſtem of Grace. Let thy Heart then join with the Heart of the Prophet, in ſaying; *How great are GOD's Signs! And how mighty are his Wonders! His Kingdom is an everlaſting Kingdom, and his Dominion is from Generation to Generation.*†

COUNSELLOR.

CHRIST is not only *Wonderful*, or *Admirable*, in himſelf; but he is alſo the COUNSELLOR of GOD and Man. As a Perſon in the divine Eſſence, he is concerned in all the Counſels and Decrees of the Moſt High; and, as a Partaker of Man's Nature, he condeſcends to inſtruct the ſimple and ignorant among Men, and thoſe *who are out of the way*. Nothing was done without him, as GOD; for *without him* (ſays the Evangeliſt) *was not any thing made that was made.*‡ He was the Wiſdom, who counſelled in all; as well as the Power, who executed all. Thus he declares of himſelf; *Counſel is mine, and ſound Wiſdom:* I AM *Underſtanding, I have Strength.*§ He was to *build the Temple of* JEHOVAH, or *gather together in one* all his elect People to be

* Rev. xiv. 1. † Dan. iv. 3. ‡ John i. 3. § Prov. viii. 14.

an holy Temple in the LORD:* He was to *bear the Glory, to ſit and rule upon his Throne,* to be *a Prieſt upon his Throne, and the Counſel of Peace was to be between them both.*† As the great Mediator, he was to *order the Kingdom* of Grace, and to *eſtabliſh it in Judgement and in Righteouſneſs for ever.*‡

Now, if *Chriſt* be JEHOVAH's *Counſellor*, he muſt be JEHOVAH or GOD; for *who*, beſides a Perſon in himſelf, *hath known the Mind of the* LORD, *or who, among the Creatures, hath been his Counſellor?*§ *Who* (ſays the Prophet) *hath directed the* SPIRIT *of the* LORD, *or, being his Counſellor, hath taught him?*‖ No created Wiſdom could aſſiſt the Wiſdom which is uncreated. The Faculties, made, cannot communicate Intelligence to Him, who made them. GOD neither aſks Advice, nor needs it, from the moſt ſplendid Workmanſhip of his Wiſdom and Power; and much leſs from the narrow, feeble, Intellect of Man. And, therefore, were *Chriſt*, according to the *Socinian* Dream, a Man and only a Man; or, were He, according to the *Arian* Blaſphemy, a dependent and inferior GOD; he could, upon no Account, be JEHOVAH's Counſellor, nor confer with Him in the Arrangements of his Providence, or in the Execution of his Decrees. He muſt be equal to the FATHER and the SPIRIT, that he might ſuggeſt his Counſels; and they muſt be equal to him, that they might concur in them. Infinite Wiſdom can receive no Communications from a Wiſdom leſs than infinite. But the three divine Perſons in the ſacred Eſſence, being joint, undivided, Participants of whatever Knowledge, or Power, or Attribute, is peculiar to that Eſſence; they covenant, determine, and execute, equally, jointly, and inſeparably. Thus *Chriſt*, upon the ground of his eſſential Divinity, and upon *That* alone, is JEHOVAH's *Fellow*¶ (or Equal), and JEHOVAH's *Counſellor*.

* John xi. 52. Eph. i. 10. ii. 21. † Zech. vi. 12.
‡ Iſaiah ix. 7. § Rom. xi. 34. ‖ Iſaiah xl. 13.
¶ Zech. xiii. 7. See above p. 148, in the Note under IMMANUEL.

Chriſt

Chriſt is alſo the *Counſellor* of his People. *Nicodemus* ſaid truly of him, *Thou art a Teacher come from GOD*; though that Maſter in *Iſrael* could neither underſtand, nor receive, his Counſels. *Nicodemus* had not learnt the firſt Leſſon of Grace; namely, to know his own Ignorance; and therefore he cavilled at the humbling Precepts of the great Inſtructor. But *the Meek* (as the Pſalmiſt ſings) *will he guide in Judgement, and the Meek will he teach his Way.** A high-minded Sinner overlooks the lowly *Jeſus*. The *humble in Heart*, thoſe who have been made ſenſible of their own Ignorance and Folly, are alone willing (like *Mary*) to *ſit meekly at his Feet*, and receive his Word. Theſe he *guideth continually*;† theſe *he maketh to lie down in green Paſtures, and leadeth beſide the ſtill Waters.*‡ *They ſhall not hunger nor thirſt* (ſays the Prophet), *neither ſhall the Heat nor Sun ſmite them; for He, that hath Mercy on them, ſhall lead them, even by the Springs of Water ſhall he guide them.*§ He is their *Advocate* with the Father, as well as the *Propitiation* for their Sins; and hath left this comfortable Aſſurance to his People of all Generations, *Lo, I am with you alway, even unto the End of the World.*‖

This condeſcending Character of our gracious LORD forms another inconteſtable Argument of his glorious Divinity. For, how could *Chriſt counſel* an *almoſt infinite Number* of People, in all *Ages*, in all *Places*, in *every Inſtant*, and at the *ſame Inſtant*; unleſs he were both *omnipreſent* and *omniſcient?* And ſurely, any one may conceive, that a gracious Being, thus preſent to help, thus able to adviſe, thus willing to uphold, from one End of the World to the other, in all Ages, and at all Times; muſt neceſſarily be omnipreſent and omniſcient. Chriſt himſelf being true, it cannot be otherwiſe. If then the Lord *Chriſt* poſſeſs theſe divine Attributes, he muſt be equal to JEHOVAH and a Perſon in JEHOVAH; ſince none but the true and very GOD, ac-

* Pſalm xxv. 9. † Iſaiah lviii. 11. ‡ Pſalm xxiii. 2.
§ Iſaiah xlix. 10. ‖ Matt. xxviii. 20.

cording

cording to the Opinion of the *Deiſts* themſelves, can occupy all Space and know all Things. But (to uſe the Apoſtle's Words), as in Chriſt *are hid all the Treaſures of Wiſdom and Knowledge*;* ſo, therefore, in *Chriſt* reſide all the Glories of the GODHEAD. The *Treaſures*, and ALL *the Treaſures of Wiſdom and Knowledge*, could not dwell in any Creature. To ſpeak with Reverence, GOD muſt undeify Himſelf, and transfer his very Being and Perfections to another, before ſuch a Propoſition could be true. Yet Chriſt *hath* all theſe Treaſures; *is* this very GOD; and hath manifeſted the Effects of his GODHEAD and Power, throughout the believing and ſpiritual, as well as the natural and viſible World. He is Jehovah indeed: And He is the Lamb, who *feedeth and leadeth* his People *unto living Fountains of Waters*; and who will, one Day, *wipe away every Tear from their Eyes.*

Conſidering all which *Chriſt* hath done, and all which He hath promiſed to do; we may juſtly pronounce of him, with the Prophet, That it muſt *come forth from the* LORD OF HOSTS, *who is* WONDERFUL *in* COUNSEL, *and excellent in Working.*† None, but GOD, could *deviſe* ſuch a Plan of Salvation: None, but GOD, could *undertake* and *perform* it.

For the Comfort of his People, the Scripture hath revealed, that *Jeſus Chriſt*, as GOD, is not only a *Counſellor* in the bleſſed Trinity; but alſo, as GOD-Man, a *Counſellor* and an *Advocate* for *them* with the FATHER. All his *Counſels*, Declarations, and Interceſſions, are, therefore, as certain, poſitive, and effectual, as the Power, Love, and Wiſdom of his Godhead could make them. Thus he ſpeaks by the Prophet; *I am GOD, and there is none like me, declaring the End from the Beginning, and from antient Times the things that are not yet done, ſaying, My* COUNSEL SHALL STAND, *and I will do all my Pleaſure.*‡ By this *determinate Counſel*

* Col. ii. 3. † Iſaiah xxviii. 29. Jer. xxxii. 18, 19.
‡ Iſaiah xlvi. 9, 10.

and

and Foreknowledge of GOD, CHRIST effected not only the Poſſibility of Salvation; but, by the ſame *determinate Counſel and Foreknowledge*, he rendered Salvation, in every Inſtance and Object, preciſe, invariable, and ſure. There could be no Contingencies; becauſe the whole was the Subject of a Covenant. Unleſs we can ſuppoſe, that any thing might happen, which GOD could not foreſee, or did not provide for in that Covenant. But, bleſſed be GOD, *the* COUNSEL *of* JEHOVAH doth not ariſe *pro re natâ*, or according to Occaſions, but *ſtandeth for ever*; *and the Thoughts of his Heart* reach, not only to the Affairs of a Moment, but *to all Generations*.*

Solomon's Temple was all contrived, and every Part and Member of it framed and faſhioned for its Place; before any Attempt was made to bring them together, upon the holy Mountain. So, in the Sum of things, not one random Profeſſor, unappointed and unforeknown, can enter into Glory; nor one certain and actual Believer, foreordained and prepared for his Manſion, be forgotten or ſhut out. No; every Member of Chriſt's myſtic Body will be able to ſay with the Prophet; JEHOVAH, *thou art my* ALEHIM, my Covenant GOD, *I will exalt thee, I will praiſe thy Name*; *for thou haſt done wonderful things*; *thy Counſels of old are Faithfulneſs and Truth*.† Redemption was not the Thought of a Day; but, like its divine Author and his Mercy which produced it, is *from everlaſting to everlaſting*, above all Uncertainty or Decline.

Theſe Counſels of *Chriſt Jeſus* work *in*, and work *for*, every one of his Redeemed. They lead the Children of GOD into all Truth; and they preſerve them ſafely from (what is worſe than any outward Peſtilence) the Peſtilence of Error. The great *Ahithophel*, the evil Counſellor, and Arch-Deceiver of the World, is continually defeated by the ſuperior Wiſdom of *Jeſus*; and all his cunning Devices, againſt the Happineſs and Safety of his People, are perpetually brought to nought.

* Pſalm xxxiii. 11. † Iſaiah xxv. 1.

No

No Knowledge, but the Knowledge divine, could elude ſo many Stratagems, could defeat ſo many Wiles, and diſappoint ſo many Snares, which that great Enemy of Souls is indefatigably framing, and artfully placing in the Way. The fertile Genius of *Satan*, and of *Satan's* helliſh Bands, becomes not only abſolute Idiotiſm and Folly, oppoſed to the Wiſdom of *Jeſus*; but even ſubſerves thoſe very Purpoſes, which it eagerly meant to deſtroy. No Weapon, formed againſt the Redeemed, can proſper: The Wit and the Malice, the Rage and the Strength, of Devils; only ſerve, like a Hedge of Thorns, to keep the Sheep of *Chriſt* within the Fold; and have no Effect or Operation, but what is abſolutely contrary to their own Deſign. Thus *Satan* is not only a Fool, compared with the Wiſdom of *Jeſus*, but a mere Tool to accompliſh, towards the Faithful, the Diſcipline of *Jeſus*.

What inceſſant Obligations then hath the Believer to *praiſe the* LORD, with *David*, *who hath given him Counſel?** The Counſels of the LORD, like all the reſt of his Mercies, are *given*, freely given, without Money and without Price, to the People of his Grace. None, but Believers, know; how the View of this exuberant Goodneſs, and this wonderful Freeneſs of the divine Favor, can warm the Heart, while it enlightens and inſtructs the Mind. None, but Believers, can conceive; how much the Experience of GOD's unmerited Mercies, from Time to Time, ſtrengthens and aſſures the Soul of their Continuance with them for ever. And Believers themſelves do not know, and cannot know, while upon Earth, what Counſels of Glory and Love remain to be unfolded to them in Heaven. The LORD doth not beſtow his Love for a Day; but makes it to ſubſiſt upon the Objects of his Favor to Eternity. If GOD ſet his Love upon his People, and did not ſpare his Son for their Sakes, when they were Enemies, and Rebels, and Traitors; how much more, when they are

* Pſalm xvi. 7.

made

made his Friends, and adopted to be his Children, ſhall they be Partakers of his unſpeakable Bounty? How ſweetly might that Man depend upon the Fulfillment of all his Saviour's Promiſes, who hath found the Promiſe of his gracious Spirit fulfilled within his Heart? * How ſecurely, yet far from carnal Slightneſs; how happily, yet not with idle Mirth; may that Man paſs through Time, who hath GOD for his Friend, *Chriſt* for his Counſellor, and Heaven for his Home? How bleſſed the Chriſtian, who unreſervedly *commits his Way* unto the LORD, and who fiducially depends upon Him to *bring it to paſs?* How rich is this Promiſe of *Jeſus* to ſuch an one?—*I will inſtruct thee, and teach thee in the Way which thou ſhalt go; I will guide thee with mine Eye*; or (as in the Margin), *I will counſel thee, mine Eye ſhall be upon thee.*† Yes, Lord (might he ſay), I believe thy Promiſe; O help my Unbelief! I believe, that thou wilt guide and direct me; I am perſuaded, by thy gracious Power working in me, that thou wilt lead me on from Strength to Strength, and from one Degree of Grace to another; I am aſſured of thy Favor, and I am happy in thy Love. Thou wilt never, never leave, nor forſake me; but wilt guide me, from Day to Day, by thy Counſel, and afterward, when thy Deſigns of Providence reſpecting me in this World are accompliſhed, wilt receive me to thy Glory. There ſhall I ſee THEE, whom my Soul loveth, Face to Face; there ſhall I behold the Glories of the Deity in the Exaltation of thy wonderful Humanity; and there (O ineffable Joy!) ſhall I be for ever like unto, as well as ever with Thee. Then ſhall I perceive (what now I cannot fully perceive through the Veil of my mortal Body) the Wiſdom of all thy Counſels, the Juſtice of all thy Decrees, the Fitneſs of all thy Providences, and the Glory of all thy Works. Then ſhall I join the univerſal Chorus of Heaven, and ſing (as Mortals cannot ſing) without one diſcordant Note,

* John xiv. 17. † Pſalm xxxii. 8.

or

or one untuned Faculty of Soul, the Loving-kindneſs and Mercy of my God. Then ſhall I glorify HIM, who brought me out of diſmal Darkneſs into marvellous Light; who plucked me as a Brand, half-deſtroyed by Sin, from everlaſting Burnings; who tranſlated me, from the Tyranny of evil Spirits, into the glorious Liberty of his holy Angels. Then ſhall I caſt my Crown at his bleſſed Feet, and acknowledge, with a Tranſport of Love and Joy, that all I have and all I am did wholly proceed from him; that to him they are to be aſcribed; and that He only is worthy, He only is the LORD, for ever. "O my GOD; O that Joy; when ſhall I be with Thee!"

I.

My feeble Feet aſpiring climb
The narrow ſteep Aſcent to GOD:
Onward I preſs, with Hope ſublime,
Along the Road the Fathers trod.

II.

JESUS his Care and Counſel gives;
JESUS my failing Strength ſupplies;
My Soul below *for* JESUS lives,
And He *for me* above the Skies.

III.

When ſhall I ſee Him Face to Face;
When to my dear Redeemer fly;
When ſhall I meet his kind Embrace,
And find his welcome Reſt on high!

IV.

Come, deareſt Saviour, quickly come;
Life without Thee is Life forlorn:
O take thy longing Pilgrim Home —
My Soul for Earth was never born!

MIGHTY GOD.

CHRIST is not only GOD, but the *mighty* GOD. This he neceſſarily is in the Perfection of his *divine* Nature: But, bearing alſo our *human* Nature, which is ſubordinate even in Him to the divine, he might juſtly ſay; *All Power is* GIVEN *unto me in Heaven and in Earth.** The Power, which was inherent in his Divinity, was, by the Covenant of Grace, delegated to his Humanity: And, therefore, as GOD-Man, in one Perſon, he is *the Fulneſs, that filleth all in all.*† Some are of Opinion, that theſe two Words, MIGHTY GOD, as well as the reſt in the Verſe, are diſtinct Titles, and that they ſhould have been rendered, *The* AL, *the* MIGHTY ONE.‡ But, without any Injuſtice to the Text, the one may be uſed, as in our Tranſlation, adjectively to the other. The Epithet גבור, rendered *mighty*, not only conveys an Idea of ſimple Power and Strength, but of *conquering* Strength and prevailing Power. It denotes the moſt emphatic Strength. §

* Matt. xxviii. 18. † Eph. i. 23. ‡ HIERON. *Com.* in loc.

§ *Abarbenel*, and other Writers, both Jewiſh and Chriſtian, apply this Title גבור, and particularly in Jer. xxxi. 22. to CHRIST or GOD. HULSIJ *Theol. Jud.* p. 300. POCOCK. *Not. Miſc. in* Maimon. p. 348.

Thus

Thus CHRIST is not only *mighty* in his Energies, but *irreſiſtably* efficacious, and ſupremely *almighty*.

We have before conſidered, how frequently and properly the Title AL is applied to the Lord *Jeſus*; and, therefore, it may ſuffice here to dwell upon his Aſſumption of the Name *mighty*, or *mighty one*, ſo commonly uſed in the Scriptures.

Jeremiah *prayed unto* JEHOVAH, *ſaying*, O ADONAI JEHOVAH, &c.—*the great*, *the* MIGHTY AL, *the* LORD OF HOSTS *is his Name*.* The LORD OF HOSTS, by the Confeſſion of the *Arians* themſelves, is the ſupreme Deity. Now, by this Text, the MIGHTY AL is the LORD OF HOSTS: But CHRIST, as appears from *Iſaiah* ix. 6. is the MIGHTY AL: And, therefore, CHRIST is the LORD OF HOSTS and GOD ſupreme.

Iſaiah was directed to propheſy in the Name of the LORD, ſaying, *All Fleſh ſhall know that I* JEHOVAH *am thy Saviour and thy Redeemer*; *the* MIGHTY ONE *of Jacob*.† But *Jeſus Chriſt* is the Saviour and Redeemer: And, therefore, He is both JEHOVAH and the *Mighty One* of *Jacob*.

The *Pſalmiſt*, when *his Heart indited a good Matter*, and he was ſpeaking of the things *touching the* KING, calls upon him as the MIGHTY ONE, full of *Glory and Majeſty*, and ſings of Him in this enraptured Language; *Thy Throne, O GOD, is for ever and ever*; *the Scepter of thy Kingdom is a right Scepter*.‡ Theſe very Words an infallible Commentator applies to the Lord *Jeſus Chriſt*; and, therefore, we cannot be miſtaken in aſſerting, that He is GOD, the MIGHTY ONE. The firſt Chapter of the Epiſtle to the *Hebrews* has rendered the Point indiſputable.

Nor was our Redeemer mighty in Name or in Word only, but in Deed and in Truth. The Evidences of his Divinity ſtand upon *Facts*, as well as upon Prophecies and Declarations; and, taken all together,

* Jer. xxxii. 16, &c. † Iſaiah xlix. 26. lx. 16.
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infer a Concluſion, which the Wit and Malice of Men and Devils ſhall never be able to refute. His own Diſciples had *many infallible Proofs*; and his Enemies were preſented with many undeniable Miracles. The Devils ſaw and believed; and, while they believed, trembled from Aſtoniſhment and Deſpair. Man, and Man alone, ſtood hardened and unſubdued, reſiſting at once the Demonſtration of his own Senſes, and the ſolemn Declarations of the GOD of Heaven. Amazement, indeed, ſometimes ſeized the Beholders; but it was that Sort of Amazement, which neither ſhuts out Sin, nor includes Faith: And thus, eventually, thoſe, who could chaunt an *Hoſanna* to Him in one Day, could cry out in the next, with the chief Prieſts and Scribes, *Crucify him, Crucify him.* They were *amazed at the mighty Power of GOD*;* for they could acknowledge it to be no leſs: But they were not *converted* by it. All the Terrors, and all the Surprize, in the World; nay, the very Proſpect of Hell, and the Foretaſte of Damnation, would be utterly inſufficient of itſelf to change the Heart, or renew the Mind. He, who ſpake and all things were made; He, who commanded and every Creature was produced from nothing; He, who called *Lazarus* and the Dead came forth; muſt exert the ſame almighty Power, and make *That* alive to GOD, which could not indeed be ſaid to be *nothing*, but which was infinitely *worſe* than nothing. Never did Soul enter into Heaven, who had not felt the ſame almighty Power wrought upon it, during its Abode upon Earth. Every Believer is a Miracle of Grace and Omnipotence, to himſelf, to Angels, to Devils. And he, who does not ſee that the Work of Grace and Salvation muſt be a Work of Omnipotence and Divinity, gives an Evidence both of his Ignorance of GOD, and of his own Heart. Grace is no common Bleſſing; yet if, like the Dew from Heaven, it be not *ſent down freely*, it can never be *brought down* at all.

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* Luke ix. 43.

The Apoſtle had a full Idea of the Goſpel of *Jeſus*, and the Salvation of *Jeſus*; when He calls Him, *the Power of GOD and the Wiſdom of GOD.** He ſaw clearly, and confeſſes openly, that nothing, but *the effectual Working of his Power*,† could confer, or enable him to uſe when conferred, the heavenly Gift of his Grace. He did not mingle, as ſome do, the Conceit of his own Free-will with the free Grace of his Maſter; but, upon all Occaſions, was ready to own, with the Redeemed above, *Thou only art worthy*, *Thou only art mighty*, *Thou only art the Lord!* And (to uſe the Words of the pious Biſhop *Hall*) "the Devil is in the Pulpit, "when the Prophets, or Preachers, of GOD ſmother, "or halve, or adulterate, the Meſſage of their Maſter."‡ *Chriſt* will never bleſs the Exaltation of a Power, which not only is not his own, but which has the Boldneſs to declare itſelf independent of Him.

How delightful is this Promiſe of *Chriſt*'s preſerving Power, to the redeemed, to the humble Soul? *The Remnant of* Iſrael, *and ſuch as are eſcaped of the Houſe of* Jacob, *ſhall no more again ſtay upon him that ſmote them*; *but ſhall ſtay upon* JEHOVAH, *the* HOLY ONE *of* Iſrael, *in Truth: The Remnant ſhall return*, *even the Remnant of* Jacob, *unto the* MIGHTY AL,§ the MIGHTY GOD. To which may be added this Inquiry and Advice: *Who is among you that feareth the* LORD, *that obeyeth the Voice of his Servant*, *that walketh in Darkneſs and hath no Light? Let him truſt in the* NAME *of the* LORD, *and ſtay upon his GOD.* ‖ Let him truſt indeed; for CHRIST *ſpeaketh in Righteouſneſs*, *and is* MIGHTY *to ſave.* ¶ Not one of his Redeemed ſhall periſh for Lack of Knowledge, or through any Deficiency of his Power. He bought them; and he is able to keep what he bought. A common Shepherd would not purchaſe a Flock for a Portion to Wolves: And will *Chriſt*, the Shepherd and Biſhop of Souls;

* 1 Cor. i. 24. † Eph. iii. 7. ‡ *Contemp.* Vol. ii. lib. iii. p. 55.
§ Iſaiah x. 20, 21. ‖ Iſaiah l. 10. ¶ Iſaiah lxiii. 1.

who

who knows every ſpiritual Wolf, who can detect the foremoſt of his Devices, who has promiſed to protect his Sheep, and who is ever preſent with them; will this almighty and all-wiſe Saviour act a more inconſiderate Part than a plain Man, or ſet ſo lightly by his Blood and Righteouſneſs, as to ſuffer the Objects of it to periſh? The Suppoſition is blaſphemous, becauſe it charges the HIGH AND LOFTY ONE with Folly.

Come then, thou weak Believer, who art ever giving up the Battle of Faith as loſt; come, and no longer contemplate thy own Weakneſs and Infirmity, but thy Saviour's Omnipotence and Grace. 'Tis well indeed ſo far to look upon thy own Inſufficiency, as to be humbled continually under the mighty Hand of GOD; but 'tis ſtill better to look above thyſelf to the *Creator of the Ends of the Earth*, even to JEHOVAH, *the everlaſting GOD, who fainteth not neither is weary.* Remember his gracious Promiſe; and, in the Hours of ſpiritual Weakneſs and of inward Diſtreſs, let it riſe uppermoſt in thy Heart:—*He giveth Power to the faint; and to them that have* NO *Might, he increaſeth Strength. Even the Youths ſhall faint and be weary, and the young Men ſhall utterly fall. But they that wait upon the* LORD *ſhall renew their Strength: they ſhall mount up with Wings as Eagles; they ſhall run and not be weary, and they ſhall walk and not faint.** As none are ſo humble as thoſe, who know and experience moſt of the Grace of GOD in Truth, for "the fulleſt and beſt Ears of Corn always hang loweſt towards the Ground;" ſo none are ſo ſafe in themſelves, or ſo ſure of Victory in all Trials, as they who lean moſt upon *Jeſus.* When Humility does not ariſe from a Compariſon with *Chriſt*, or does not lead to him; it deſerves to be ſuſpected. The vileſt Pride will ſometimes aſſume the Garb of Lowlineſs: And (what is more paradoxical) there is a Poſſibility of being proud even of Humility. 'Tis not a demure Countenance, a whining Voice, or an

* Iſaiah xl. 28, &c.

affected Geſture, which conſtitutes a humble Perſon; but a deep Acquaintance with the Vileneſs of a froward Heart, and a thorough Senſe of Dependence upon Mercy for all things. Gracious Humility is the Harbinger of Grace; or rather, is that firſt Fruit of Grace received, which gives an Earneſt of future Glory. For this end, and that the Fruit of this precious Kind may abound, the Chriſtian meets with many Trials, and Difficulties, and Temptations. They are *wiſely*, and *lovingly* as well as wiſely, deſigned to *bring* him low, and to *keep* him low. We ſhould be always making our Flights of Pride, if the Sun of Righteouſneſs did not melt our waxen Wings, and cauſe us to remember *the Hole of the Pit from whence we are digged.* Nor is the grating File more neceſſary to the Poliſh of Metals, than rough Trials are requiſite to brighten Grace in the Chriſtian's Soul. They diſcover the Hypocrite; but they improve the Sincere. In the Summer, every Tree of the Field has Abundance of Leaves; but when Winter comes, none but the real and living Branches are likely to remain upon the Stock. So, in the Chriſtian Garden, many have *a Name to live*, and make a ſplendid Appearance for a Time; nay, appear as much more verdant and fair, as Leaves than the Branches which bear them: But in the ſtormy Seaſons of Temptation, and when every Breath is a Breath of Inclemency and Cold; they fall away from the Stock, and quickly rot upon the Earth from whence they came. On the other Hand, though theſe trying Times purge out the Hypocrites and carnal Profeſſors from the Church, they ſtrengthen what remain, and confirm and really build up the Faithful in *Zion*. Like the Firtrees, they ſhoot ſtrait upwards, let the Storms blow from what Quarter they may. Adverſity and Temptation ſeem intended to try the *Strength* of Grace in the Soul; Proſperity and Eaſe, to prove its *Reality* and *Truth*. When the Chriſtian is ſtationed above the common Occaſions of Care and Solicitude; when he feels no Wants, and is moleſted by no particular Troubles;

then

then to poſſeſs a Life of Faith and Communion with GOD, unſeduced by the Blandiſhments of Senſe around him, and uninſlaved by the Attachments of Corruption within him, demonſtrates that Grace indeed is both ſtrong and true within his Soul, and that he is carried on by a greater Power than his own. But GOD's People are ſeldom led in this Way: they are generally *choſen in the Furnace of Affliction*; and, *through much Tribulation*, are ordained to *enter into the Kingdom*.* He, who is *mighty to ſave*, ſaves them all the Way. Bleſſed be his Mercy, he *is faithful, and will not ſuffer them to be tempted above that they are able*; but will either remove the Temptation, or give them his Power to bear it; as ſhall ſeem beſt to his Wiſdom, as ſhall redound moſt to his Glory.

O thou afflicted Soul; thou *toſſed with Tempeſt, and not comforted*; *caſt thy Burden upon the* LORD, *and he ſhall ſuſtain thee*; ſpread before him all thy Cares and all thy Fears, and he ſhall give thee Peace. Thou haſt not a Care which he cannot bear, nor a Sorrow more than is neceſſary for thyſelf. *Truſt in the* LORD *for ever*; *for in the* LORD JEHOVAH, and in him alone, *is everlaſting Strength*. Thy *Jeſus* is JEHOVAH: For JEHOVAH became *Jeſus* for thee, and for thy Salvation. He hath all Grace to give; he hath all Love to endear; he hath all Power to help; and none, that truſted in him, was ever confounded. When Help was laid upon *Jeſus*, it was laid upon *one that is* MIGHTY. He hath Compaſſions for Thee, ſuch as Mortals cannot feel, and loves his People with a Tenderneſs, as inexpreſſible as his Nature. He can be *touched with the Feeling of thy Infirmities*; for he has borne them all; and, beyond them all, has ſuſtained Pangs, which thou never ſhalt, nor ever could, encounter or endure. He was, in all Points, tempted like as thou art, yet without Sin. He became thy Brother in Tribulation, that thou mighteſt become his Brother in Glory. *Sure* are

* Acts xiv. 22.

the Mercies in Store for thee; and never-failing is his Covenant concerning thee: And if thou obtain not one Drop of Comfort on this Side the Grave; yet nothing can deprive thee of the Bleſſedneſs beyond it. And Eternity above will ſurely be long enough to make amends for *the light Affliction, which endured but for a Moment* below. Lift up thy Heart then, ſince the LORD *is thy Helper*, and ſay;

Though now the Storms of Sorrow roar,
And raiſe in Cares a troubled Sea;
Yet, when I land on yonder Shore,
There will be Calm enough for me.
Why then for Tempeſts ſhould I care,
Since they but drive me ſooner there?

EVERLASTING FATHER.

"THE Word *Father* (ſays an able Writer) cannot "always be a Name that diſtinguiſhes *GOD* "from *another Perſon of GOD*; but is often to be un- "derſtood as a Term of *Relation* between GOD and "Man: or, as a modern Divine has well expreſſed "it—A Word not intended for GOD the *Father* only, "the *Firſt Perſon* of the Trinity; but as it is referred "unto the *Creature*, made and conſerved by GOD; in "which Senſe it appertains to the whole Trinity."* The Prophet (where this Name occurs) is deſcribing

* *Cath. Doct. of a Trinity*, p. 22.

the

the *Nature* of the MESSIAH, and therefore gives us this Name, as a Name of his Nature. He is not deſcribing the *Mode* of his Exiſtence with the FATHER and HOLY SPIRIT, but his *Eſſence* as true and very GOD. For this Reaſon, the Application of this Name to *Jeſus Chriſt* by no means militates againſt the Doctrine of the Trinity, or the peculiar Relation of *Chriſt* in that Trinity; but eſtabliſhes and confirms it. For, if *Chriſt* be the EVERLASTING FATHER, and if *there is but one GOD, the Father*; then, *Chriſt* being GOD; that divine Perſon, who is œconomically and uſually ſtyled the *Father*, muſt be of one Eſſence with him, or there would be *two* GODS. And if theſe divine Perſons be of one and the ſame Eſſence, they may bear the Character of *Father* to all their Creatures *relatively*, which they do not bear to each other, conſidered in the ſacred Eſſence, *reſpectively*. Thus the Lord CHRIST, though he is not *the* FATHER reſpecting the Perſonality in the Godhead, is very properly and juſtly denominated FATHER, and EVERLASTING FATHER, reſpecting the Univerſe of Beings; for he created them all, as well as ſupports them all, by his Power. *By him* (ſays the Apoſtle) *were all things created that are in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities, or Powers; all things were created by him, and for him: and he is before all things, and by him all things conſiſt.** As their firſt and producing Cauſe, therefore, he is very truly and ſtrictly *their Father. Have we not all one Father* (ſays the Prophet)? *Hath not GOD created us?*†

This Title is applied to *Chriſt* to denote his *paternal* Tenderneſs for his Redeemed; and he is ſtyled the EVERLASTING FATHER, not only becauſe he is *everlaſting* in his Nature, but alſo becauſe that paternal Tenderneſs for them ſubſiſted in him *from everlaſting*. He *loved them with an everlaſting Love*, and hath declared his *everlaſting Covenant* as a Manifeſtation of it. His Love

* Col. i. 16. † Mal. xi. 10.

towards them is not of yeſterday; nor ſhall it ceaſe to-morrow. What he ever was, he is, and ever will be, to thoſe, who are the Objects of his Grace, and the happy Subjects of his *eternal Redemption*. He is GOD, and changeth not.

In the LXIII Chapter of *Iſaiah*, which peculiarly relates to the glorious Redeemer, we find the Gentile Church calling upon Him in this Language of the Prophet. *Doubtleſs thou art* OUR FATHER, though Abraham *be ignorant of us, and though* Iſrael *acknowledge us not: Thou*, JEHOVAH, *art* OUR FATHER, *our* REDEEMER, *thy* NAME *is from* everlaſting.* The Redeemer is here ſtyled (and what Redeemer is there but *Jeſus?*) JEHOVAH *the* FATHER, whoſe *Name is from everlaſting*: Or (in other Words, to the ſame Purport) CHRIST is JEHOVAH, the EVERLASTING FATHER, and REDEEMER.

David, in the LXVIII Pſalm, which, by an infallible Expoſitor, is applied to the Lord *Jeſus Chriſt*,† celebrates him in his Name JAH, and *rejoices before him*, as a FATHER *of the Fatherleſs, and Judge of the Widows*, even *GOD in his holy Habitation*.‡ This is at once a beautiful Exhibition of his ſympathetic Tenderneſs, and a noble Illuſtration of his omnipotent Grace. The Fatherleſs might obtain Fathers, who would pity, but could not ſave: *Jeſus*, the Redeemer, is the only Father, who could both commiſerate their Wants and ſupply them all. The Reaſon is given, through the whole Courſe of the Pſalm; for he is there deſcribed, as poſſeſſing all the Names, Attributes, Perfections and Nature of the ever-bleſſed GOD. And, perhaps, than in this Pſalm, there is not a more ſplendid and ſeraphic Celebration of the Saviour's Divinity in all the Bible.

We find, by the Prophet *Jeremiah*, that the Lord's Redeemed are enjoined, to *publiſh*, to *praiſe*, and to *ſay*; O JEHOVAH, *ſave thy People the Remnant of* Iſrael. The Anſwer from JEHOVAH the SAVIOUR is; *I will cauſe them to walk by the Rivers of Waters, in a ſtraight way wherein they ſhall not ſtumble; for I am a*

* Iſaiah lxiii. 16. † Heb. iv. 8. ‡ Pſalm lxviii. 4, 5.

FATHER

FATHER *to Iſrael.** CHRIST, the *Alpha* and *Omega*, declares of himſelf; *He that overcometh ſhall inherit all things*; *and I will be* HIS GOD, *and He ſhall be* MY SON.† Thus, in point of Love, is He a tender Father to his Redeemed.

We need look no farther than to what is commonly ſtyled *the Lord's Prayer* itſelf, in Proof that the great Redeemer has a Right, in common with the other divine Perſons, to the endearing Appellation of OUR FATHER. For CHRIST either is, or is not, a proper Object of Worſhip. If he *be not*; he ſpake Blaſphemy when he ſaid, *All Men ſhould honour the* SON, *even as they honour the* FATHER.‡ And his Diſciples were guilty of Idolatry, when they fell at his Feet and *worſhipped him*.§—If He *be a proper Object* of Worſhip, then He is GOD; *for thou ſhalt worſhip the* LORD *thy* GOD, *and him* ONLY *ſhalt thou ſerve*.‖ If he be GOD, then He is GOD *alone*; for *there is but* ONE GOD.¶ And, if he be the ONE GOD, then he is rightly addreſſed as OUR FATHER. Nobody doubts of GOD the FATHER's Right to this Addreſs; and, therefore, we need now only conſider the Propriety of the Appellation to GOD the SPIRIT. They, who are *born of GOD*,** are the *Children of* GOD. Now, to be *born of GOD* and to be *born of the* SPIRIT muſt be one and the ſame thing; or GOD's Children would have two different Births of two different divine Perſons, called GOD and the SPIRIT. But GOD's People are *born of the* SPIRIT; and *except a Man be born of the* SPIRIT, *he cannot enter into the Kingdom of GOD*.†† The Redeemed, therefore, being *Children* of the SPIRIT, are his Children as GOD, and have a Title to call upon him as *their* FATHER. And further, if it be particularly conſidered, that the *whole divine Eſſence* is concerned in every true Prayer, which is addreſſed diſtinctly to *either* of the Perſons in that Eſſence; and that the Trinity

* Jer. xxxi. 7, 9. † Rev. xxi. 7. ‡ John v. 23.
§ Matt. xxviii. 9. ‖ Matt. iv. 10. ¶ 1 Cor. viii. 4.
** John i. 13. †† John iii. 5.

cannot

cannot, in our Invocations, be divided from the Unity; we may perceive a ſtill ſtronger Reaſon, why the great Object of all ſpiritual Worſhip is to be called upon as OUR FATHER. If the FATHER, peculiarly ſo called, and the SON, and the HOLY GHOST, have *each* of them a Claim to Paternity, and we are the Children of *each*; ſurely, conſidered in their *Unity* of Eſſence, as well as in their Diſtinction of Perſons, they are OUR FATHER, both in Nature and Grace. Happy for thoſe who can rightly uſe the Term, and who have a juſt Reaſon to conclude themſelves, not only the created, but the regenerated, Children of GOD!

If we look into the Prayer itſelf, we may obſerve the Characters and Offices of the Eternal THREE plainly marked out and expreſſed. The *Kingdom* and *Will* of the FATHER; the *Support* and *Forgiveneſs* of the SON; the *Guidance* and *Preſervation* of the HOLY SPIRIT; are all drawn in obvious Characters of Mercy and Love. To each, and to all, of THESE are we to addreſs our Prayers: And our Praiſes are to aſcend to all, and to each; for THEY (united in Nature and in Eſſence) poſſeſs the *Kingdom*, the *Power*, and the *Glory*, for ever and ever. If the FATHER be the KING *of Kings*; and if the SON *hath all* POWER *in Heaven and in Earth*; the ſacred SPIRIT, likewiſe, is both *the* SPIRIT *of Grace** and *the* SPIRIT *of* GLORY.† They are all *together* the Chriſtian's GOD; and, both *diſtinctly* and *together*, the Chriſtian's FATHER.

Upon the whole, there ſeems a clear and cogent Reaſon, why CHRIST is called OUR FATHER, and the EVERLASTING FATHER. If he were not the *latter*, he could not be the *former*. None but GOD is ſtrictly and properly *everlaſting*: The Immortality of other Beings is entirely derivative, and ſubſiſts by HIM, *who* ONLY, in reſpect of his Eſſence, HATH *Immortality*.‡ And

* Zech. xii. 10. Heb. x. 29. † 1 Pet. iv. 14.

‡ This is a juſt Argument from *Maimonides* the Jew: *Fundamentum* [Religionis] *eſt*, ÆTERNITAS [Deitatis] *ſcil.* HUNC, *quem deſcripſimus*,

And when the Title of *Father* is added to this Epithet; it is the higheſt Declaration, which Language can expreſs, of the true and proper Divinity of the LORD REDEEMER. Both the Prophets would have retailed Nonſenſe, and of courſe propheſied falſely, and all the Church of GOD muſt have believed a Lye; if CHRIST had been denominated the EVERLASTING FATHER, without a Reference to his own eternal Divinity. And it ſeems probable, that ſome of the divine Names and Offices are applied interchangeably to the *reſpective Perſons* in the *Godhead*, on purpoſe to demonſtrate their *reſpective Equality*, and their *mutual Conſent* and *Energy*. They *coöperate* in all their *Conſents*; and they *conſent* in all their *Coöperations*.

But, alas! how few are there, who uſe the Words, without abuſing the Senſe! How many, who do call, have no more Title to call, upon *Chriſt*, as the *Everlaſting Father*, and as *their Father*, than *the Beaſts that periſh*, or even the Devils in Hell? He is the Father of *theſe* by Creation; and he is juſt ſo much and no more to every unregenerate Man. Sinful Men have indeed more of his Favor; becauſe they are lifted up above the Beaſts, and do not yet participate the Miſery of Devils. They are ſpared awhile; while all Heaven cries out, *How long!* *

To him, who believeth in *Jeſus*; to him, who deſires to know him, and the Power of his Reſurrection; to him, who counteth all things but Dung and Loſs, that he might win *Chriſt*; to him, and to him alone, is the great Redeemer become a FATHER EVERLASTING. He is the ANTIENT OF DAYS,† decreeing the Chriſtian's Salvation

deſcripſimus, eſſe ſimpliciter æternum; quicquid autem præter ipſum exiſtit, non eſſe, reſpectu ipſius, æternum. MAIMON. *Port. Moſ. à Pocock.* p. 167.

* Rev. vi. 10.

† Dan. vii. 22. Superſtitiouſly fond as the Greek Church is of Pictures and Embelliſhments, the Doctors of it would not willingly allow any Repreſentation of GOD the *Father*, as the Romaniſts pourtray him, in the Form of an aged Man: For the Figure of the ANTIENT

Salvation from before all Worlds. Nor is he his *Friend* for a Year, or during the ſhort Space of his Abode upon Earth, but his *Father* to Eternity. And *as a Father pitieth his Children*; ſo doth this compaſſionate Saviour kindly relieve the Wants of his People, through all their Pilgrimage to Heaven. His Goodneſs, always benign, hears their Prayers, compaſſionates their Feelings, and rejoices their Hearts. *Becauſe they are Sons*, and becauſe he hath made them ſuch; GOD *hath ſent forth the* SPIRIT *of his* SON *into their Hearts, crying, Abba, Father.** And "this feeble Crying (as *Luther* "ſweetly obſerves) is a mighty Noiſe in the Ears of "GOD, and ſo filleth Heaven and Earth, that GOD "heareth nothing elſe; for it drowneth the Cries of "all other things whatſoever." With reſpect to his divine Nature, *Chriſt* is the *Everlaſting Father*, having the Plenitude of Grace and Glory to beſtow; and, with reſpect to his human Nature, He is the *Son of Man*,† inveſted with Fleſh to ſympathize and feel. He may be approached, with the filial Reverence due to a Parent, and with the friendly Affection expected in a Brother. Nor is he to be approached in vain. GOD's People can never aſk of Him more than He is willing to give them, if they aſk *as* his People. His Spirit inſpires the Prayer; and his Spirit cannot aſk without

ANTIENT OF DAYS in Daniel's Viſion, *whoſe Garment was white as Snow, and the Hair of his Head like pure Wool*, is by them interpreted very juſtly to be the Second Perſon of the Trinity, who ſo appeared to the Prophet. See Dr. KING's *Rites of the Greek Church in Ruſſia*. p. 8.

* Gal. iv. 6.

† The Title of *Son of Man*, applied to Chriſt, not only refers to his Aſſumption of human Fleſh, but, according to ſome, belongs by way of Eminency to the *Meſſiah*. The *Jewiſh* and the other Commentators ſo underſtand it in the Old Teſtament; which Application is farther confirmed by our Lord's frequent and repeated Claims of it in the New. *Son of Man* is an Hebraiſm often uſed to expreſs ſome Perſon of peculiar Dignity. *Daniel* plainly refers to the *Meſſiah*, when he mentions the Term in vii. 13. See more on this Title in Dr. *John Edwards*'s Diſcourſe *on the Style, &c. of the S. S.* Vol. ii. p. 220.

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the Bleſſing. Let this encourage thee, therefore, fearful Chriſtian, to venture, with faithful Boldneſs, upon thy redeeming GOD. Come, like a ſimple helpleſs Child, to Him, thy gracious, thy tender, thy *everlaſting Father*. Speak out all thy Complaints; and, if thou canſt not ſpeak them, liſp them again and again. Thy LORD will never ſend thee empty away. He does not require fine Language, but a feeling and a contrite Heart. He ſeeks not the Eloquence of Words, but the far more irreſiſtible Eloquence of Groans and Tears. And never did his *Spirit* put a Cry into the Soul, which his everlaſting Love did not mean to anſwer. The Word, *Abba, Father*, uttered with Faith, has infinitely more Prevalence, than a copious Prayer of an Hour long without. 'Tis a meek, a child-like, Cry, which pierceth into the very Ears and Heart of *Jeſus*. O that it were oftener heard on Earth; for it would even heighten the Joy of Heaven!* The Heart, which is enabled to utter it, gains, in the Proportion of Faith, a Pledge of Heaven here below. The Children of GOD are never ſo happy, as when the Senſe of their Adoption lays warm upon their Hearts. The holy Fire within will kindle a generous Ardour in all their Converſation without. How happy are thoſe Hours, that are ſpent *with* CHRIST, and *for* CHRIST? And if Happineſs, the leaſt Portion of Happineſs, can gladden the Heart in this dreary Scene of dying Things; what will be the Joy, and what the Ecſtaſy, above, where all things are pure and perfect, and perfect and pure, for everlaſting? One Apoſtle calls it *a Joy unſpeakable and full of Glory* even on Earth; and what then muſt it be called in Heaven? Another deſcribes it by *an exceeding and eternal Weight of Glory*; for the Weight of it would beggar all Language, and exceed all Conception. And yet (wonderful to ſay!) all this Joy unſpeakable, all this Weight of Glory, is the unalienable, undeniable, and everlaſting Inheritance of the meaneſt, the weakeſt,

* Luke xv. 10.

and

and the loweſt Believer in *Jeſus*. Here, behold Grace without Meaſure, and Love without End: *Grace* free and unmerited by Man; *Love*, full and all-flowing from GOD. O that the Sight of the one might lay us low in the Duſt of Humiliation; and the Senſe of the other lift up our Hearts with Hopes full of Immortality and Joy! 'Tis but a little while, ere we ſhall hear his gracious Voice of Invitation ſaying; *Come, ye bleſſed Children of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* May our Hearts reply; *We have waited for thy Salvation,* O LORD: *Thou art our Helper and our Deliverer; make no long tarrying, O our* GOD!

PRINCE OF PEACE.

PRINCE of Peace! What an amiable, what an illuſtrious Character is here! 'Tis the expreſs Deſcription, and the unalterable Name, of *Jeſus*; who came into the World to *ſpeak Peace to his People, and to his Saints, that they might not be turned again unto Folly.** He is *a Prince and a Saviour*:† A Prince, whoſe Dominion extendeth over all; and a Saviour, whoſe Kindneſs ſhall laſt without End.

* Pſalm lxxxv. 8. ואל ישובו. *Pagn.* Et non convertentur: *and they ſhall not be turned again.*

†Acts v. 35.

By

By various Prophets, who lived in different Ages, he was ſtyled; not merely *Man*, though *his Viſage was marred more than any Man, and his Form more than the Sons of Men*;* but a *Prince*, a *Captain*,† and the LORD *of Hoſts*.

Iſaiah ſpeaks of him as the *Prince of Peace*; *Ezekiel*, calls him *David* (or the *Beloved*) the *Prince*,‡ and *Prince* of GOD's People *for ever*;§ *Daniel* terms him *Meſſiah* (or *Chriſt*) the *Prince*;‖ and *Zechariah* denominates him the *King of Zion and Jeruſalem*, who ſhould *ſpeak Peace to the Heathen*, and whoſe *Dominion* ſhould be *from Sea to Sea, and from the River to the Ends of the Earth*.¶

Being eternal and infinite in his own Perſon; whatever (if we may ſo ſpeak) is the Foundation of his Empire and the Baſis of his Throne, muſt alſo be infinite and eternal. In other Words, his Perfections and Attributes are *inſeparable* from and *coëval* with *himſelf*. Conſequently then, the *Peace*, of which he is the *Prince*, is an infinite and perpetual Peace. Upon this Account, the Prophet declares, that *of the Increaſe of his Government and Peace there ſhall be no End*.** And, in this View, the Pſalmiſt rejoices, that *in his Days the Righteous ſhall flouriſh, and Abundance of Peace ſo long as the Moon endureth*;†† or, as it might have been rendered, *when there is no Moon, i. e.* eternally; becauſe (as he adds ſoon afterwards) *his Name ſhall endure for ever*.

CHRIST is the *everlaſting King*‡‡ of *everlaſting Love* and Peace.§§ His *Mercies* are everlaſting, becauſe HE is everlaſting. The *Heavens ſhall periſh and wax old as a Garment*; but *Jeſus* is ſtill *the ſame*, and *his Years ſhall never fail*.

How ſtrongly doth this bleſſed Character illuſtrate and declare the eſſential Divinity of *Immanuel?* He is

* Iſaiah lii. 14. † Joſh. v. 14. ‡ Ezek. xxxiv. 24.
§ Ezek. xxxvii. 25. ‖ Dan. ix. 25. ¶ Zech. ix. 9, 10.
** Iſaiah ix. 7. †† Pſalm lxxii. 7. ‡‡ Jer. x. 10.
§§ Jer. xxxi. 3.

a Prince

a Prince to give Peace, and a Prince to ſecure it when given. Yet how could he *give* Peace to others, if Peace were not *his own?* And how could it be his own, unleſs he were the *Author* and *Source* of it? And how could he be the Author and Source of everlaſting Peace, unleſs he were the *omnipotent* and *everlaſting GOD?* For, the Creation of Peace is expreſsly aſcribed, by the Prophet, to JEHOVAH himſelf; or, rather, JEHOVAH claims that diſtinguiſhing Prerogative as his own. *I am* JEHOVAH, *and there is none elſe: I form the Light, and create Darkneſs,* I MAKE PEACE *and create Evil: I* JEHOVAH *do all theſe things.** Thus *Chriſt*, in comforting his Diſciples, ſays, PEACE *I leave with you,* MY *Peace I give unto you; not as the World giveth* [for a Moment] *give I unto you.*—And, *theſe things I have ſpoken unto you, that* IN ME *ye might have Peace.* Now, if the Peace of *Chriſt* be a *ſpiritual Peace* (which none perhaps will doubt of or deny), and if he could *give* it to whom he pleaſed; he muſt be GOD who *is a Spirit* and the Creator of Peace; or (if he could have given it at all) he muſt have given what was none of his own. But *Chriſt* gave, becauſe *Chriſt* could *create* and *ordain Peace*; and, therefore, *Chriſt* in the Prophet's Language is JEHOVAH, who only *doeth all theſe things.*

The Prophets (whatever Notions the deluded Jews might have in ſucceeding Times, or even what carnal and nominal Iſraelites might have in their own) had no Ideas of a human Prince, or a temporal Saviour, or a ſubordinate GOD, in their Expectation of the great *Meſſiah. The Word which GOD ſent unto the Children of Iſrael*, by their and by other Miniſtrations, was a Word *preaching Peace by* Jeſus Chriſt, *who is* LORD OF ALL.† He was was owned as JEHOVAH the *Prince of Life*,‡ as well as JEHOVAH the *Prince of Peace.* Like *Melchizedek*, his great Type, he was *King of Salem*,

* Iſaiah xlv. 6, 7. † Acts x. 36. ‡ Acts iii. 15.

which

*which is, King of Peace.** If the Type could deſerve the Name, in reference to *Jeſus*; how much more juſtly does the Appellation belong to the great Antitype himſelf? If an earthly Prince could bear the Denomination, as a ſacred Teſtimony of future Grace from Heaven; how properly does it pertain to the Lord *Jeſus*, who is *the Prince of the Kings of the Earth*,† and who can make his Redeemed to be *Kings and Prieſts unto GOD and his Father* too?

Chriſt not only can make Peace and give Peace; but *is* eſſentially and truly *Peace itſelf*. For, whatever can be conſidered as an Attribute in GOD, *that* GOD is. His Perfections are himſelf. The Apoſtle ſays, CHRIST IS *our Peace*.‡ And if *Chriſt* give his Peace unto his People, he conſequently gives *himſelf* to them. This Gift of himſelf to his People conſiſts in his *Union* with them. Upon this Account, he requeſts in his laſt ſolemn Prayer, that they all *may be* ONE *in the Father and in himſelf*, and that both the Father's *Love may be in them*, and that *himſelf* might be *in them*.§ Hence, he deſcribed *himſelf*, as the *Vine to them*; and *they* as the *Branches in him*. So likewiſe, the Apoſtle repreſents him, or rather follows the prophetical Repreſentation of him, as the *Huſband* of his Church, and as the Head of the Body. And indeed (as Biſhop *Hall* well expreſſes it) "no natural Body is more one than "this myſtical: One Head rules it; one Spirit ani-"mates it; one Set of Joints moves it; one Food nou-"riſhes it; one Robe covers it. It is one in itſelf; and "ſo one with *Chriſt*, as *Chriſt* is one with the Father." From this again we may perceive, why the Peace of *Chriſt* is without End, becauſe *he* is without End; and why the Peace of *Chriſt* cannot be loſt from the Redeemed, becauſe he, their Head and their Huſband, can never be loſt.

* Heb. vii. 2.
† Rev. i. 4, 5.
‡ Epheſ. ii. 14.
§ John xvii. 21, 26.

In the very Nature of Things, there can be but one pure and holy Peace (as to its Origin), however diffuſed or varied into ſeparate Forms. The Peace of an Archangel and the Peace of a Saint have ſomething common to both. Whatever Advantages of Enjoyment, ariſing from the Difference of Situation and Capacity, the one may have above the other; their Peace is ſtill the ſame. It is GOD's Peace communicated, and freely communicated, to each of them. He *rules* and *governs* that Peace, in the Mode, in the Degree, and in the Place, of its Communication. Of courſe, it is a ſelf-evident Poſtulatum, that GOD, as the ſovereign Lord of all, is the Lord and *Prince* of Peace. The next Propoſition will be equally poſitive and direct.—*The Child born and the Son given*, who is the *Meſſiah* or *Chriſt* ſpoken of by the Prophet, IS THE PRINCE OF PEACE. And the Concluſion from theſe Premiſſes is as irrefragable as the Premiſſes themſelves; namely, that CHRIST is GOD, the ſovereign Lord of all. Peace, heavenly, true, and ſpiritual Peace, is GOD's; and, though Millions of Creatures may and do enjoy it, not one of them all can beſtow it upon another.

What highly enhances the Worth of the Peace of GOD is, that it is not a precarious, contingent, or temporary Peace; but a covenanted Peace, and an *everlaſting* Conſolation. Two Scriptures make this exceedingly plain. *The Mountains ſhall depart, and the Hills be removed, but my Kindneſs* SHALL NOT DEPART *from thee* [the Church,] *neither ſhall the* COVENANT OF MY PEACE *be removed, ſaith the* LORD, *that hath Mercy upon thee.** So the Apoſtle: *Now our Lord Jeſus Chriſt himſelf, and GOD even our Father, who hath loved us, and hath given us* EVERLASTING CONSOLATION *and good Hope through Grace, comfort your Hearts.*† GOD gives not his Peace, without Deſign; nor forms the Deſign, without bringing it to an End. He made an *everlaſting Covenant, ordered in all things and ſure.*

* Iſaiah liv. 10. † 2 Theſſ. ii. 16.

He

He hath given us his *Word* to *explain* that Covenant, and his *Oath* to *aſſure* us of its Fulfillment. His Word and his Oath are *two immutable things*, becauſe HE is immutable. And they never can be broken, becauſe *it is impoſſible for GOD to lye*. Here, then, flows *ſtrong Conſolation*, to the Heirs of Promiſe, as well as *everlaſting Conſolation*. O it is a Tide of Joy, which ſhall never know an Ebb, rolled into the LORD's Redeemed by his infinite Love, and ſuſtained, with unabating Force, by his omnipotent Power! They taſte, and barely taſte, of the Rivulets now; but they ſhall ſoon drink, with unappalled Delight, at the Fountain-Head in Glory.

Compared with the Enjoyment of this Peace, even here below; what are all the ſenſual Pleaſures and periſhing Entertainments of the World? They are, altogether, both evanid and inane. View thoſe, who court them moſt; ſee the Perſons, who appear to enjoy what they court: And what thoughtleſs idle Mortals do they ſeem, on the one Hand; or what carking unſatisfied Wretches, on the other? They know no Happineſs but in the Diſſipation of their Thoughts; and, when they can forget GOD, Heaven, Hell, Eternity, and themſelves, they fancy, they are at eaſe. What a monſtrous Deluſion is that, which can divert Men, by a periſhing unſubſtantial Good, from the Conſideration of a near and unavoidable Evil; which fixes the Idea of Pleaſure, not in ſurmounting the ſinful Diſgraces of a fallen Nature, but in degrading even that Nature to the loweſt Stupidity and Gratifications of a Beaſt? Yet this is the whole Wiſdom and Buſineſs of Man; till GOD gives him to ſee the Folly of his Sin, and the Idleneſs of his Imagination and Cares. Till GOD turns his Thoughts upon himſelf; he has neither Heart nor Inclination to elevate his Mind from the moſt ſordid Attachments of the World.

But if, without any real Impreſſions of Grace, his Reflections are turned upon the ſhort Duration of all things here, and the Neceſſity of ſeeking for a Home

when his Spirit is diſlodged from its Tenement of Clay; for common Senſe cannot but *reaſon* on ſuch Topics at ſome Seaſons: the Conſequence is; he either diſſipates with the World at large, or enters upon ſome formal Profeſſion of Religion, which even the World will not diſapprove. He builds for Heaven with one Hand (as he thinks), while he ſalutes the World with the other; and it becomes his Maxim, to reconcile God and Mammon. But here, at length, the Cunning of *Satan* and his own Ingenuity will fail him; for, by an unalterable Law, they are irreconcileable. He *gains* perhaps the World; and the World is his *Portion*—all the Portion he ever ſhall gain. He loves the World; and *the Love of the Father*, therefore, *is not in him.** And as to Religion; that, which can charm the Senſes or pleaſe the Eye or the Ear of the outward Man; that, which can flatter or raiſe the animal Spirits; or that, which can improve his exalted Ideas of his own Worth and Sufficiency; is all the "Beauty of Worſhip" which he knows, or deſires to know. A decorated Pile of the exacteſt Architecture; exquiſite Paintings over a ſumptuous Altar-Piece; the excellent Melody of a well-toned Organ (Things indeed as to themſelves indifferent, however innocent); are the Attractions, which draw many to the Aſſembly, and inſpire all the Devotion they ever felt. They become religious for the *Entertainment:* And, when they have been highly entertained, they fancy they have been vaſtly devout. And yet this *mechanical* Devotion (if it deſerve the Name) is the profeſſed End of theſe gaudy Things: As though an Operation, by material Subſtances upon the animal Senſe, was an Operation of divine Grace upon the ſpiritual Faculty. People, upon this Ground, may indeed be *Religioniſts*; but they muſt have *an Unction from the Holy One* to be *Chriſtians*. Here lies the grand Miſtake; and this conſtitutes the Abuſe of outward Circumſtances. Many ſuppoſe, that they have *Power*

* 1 John ii. 15.

and

and *Will* of their own to raiſe up their Hearts to GOD in a religious Duty, and that GOD will approve of theſe natural Exertions, upon the ſimple Conſideration of their Will deſigning, or the Duty done. But the Truth is: As nothing is holy or acceptable to GOD, but what procedes from himſelf; ſo theſe Services, proceding from ſinful Creatures, irreſpective of the divine Grace, and unconducted by the divine Spirit, are, however ſplendid, yet, abſolutely Sins in his Sight. Nothing *aſcends* to GOD, but what firſt *deſcended* from Him. And it is a wretched Proof of real Holineſs or Life in the Soul, when the Man requires theſe external Ornaments for *Aſſiſtances* in Worſhip, or *Helps* to Devotion. They are abundantly more likely to draw the Heart from GOD, than to lead it to Him. When the *Beauty of Holineſs*, through the Agency of the Divine Spirit, is impreſſed on the Chriſtian's Soul; though he will always think, that no Place can be too ſplendid for the Worſhip of GOD, he will never forget, that all the Splendor in the World cannot add to or promote his Service and Glory. A Cottage, with *Chriſt* in it, is far more reſplendent in Reality than a Palace without Him; and, becauſe He brings his Peace with Him, infinitely more happy.

One ſhort Remark or two ſhall conclude this Eſſay. If *Chriſt* be the *Prince of Peace*, his People ſurely ought to be the *Children of Peace. GOD hath called them to Peace:* And, therefore, when a Diſpoſition appears among Profeſſors rather to diſpute and cavil; or to ſet up one Man's Opinion and pull down another's; or to form into idle Sects and Parties: It is a demonſtrable Proof, that, if there be any true Life in the Soul, it is very weak and low, and that ſuch Perſons have not very frequently followed the Pſalmiſt's Advice; *Commune with your own Hearts in your Chamber, and be ſtill.* To bear and forbear with his Fellow-Chriſtians, is as much the Believer's Duty, as to contend earneſtly for the Faith againſt the World. If the Peace of GOD ruled more in their Hearts; Profeſſors would not ſeek,

by enforcing their own narrow Opinions, to rule over each other. To impoſe non-eſſential Sentiments with Fury, is one thing; and to maintain the Truths of GOD with Zeal, is another. We are always to court Peace, ſo far as it can be obtained upon any Foundation of Truth and Grace. *Luther* well ſaid; "Charity beareth all Things; Faith nothing." We are by no Means to part with the Truth for all the Peace in the World; but we are to ſeek Peace conſiſtently with it. If Differences ariſe, which do not affect the Fundamentals of the Goſpel: The Faith of the Goſpel leads us to Charity; and Charity bids us overlook the Differences. As to profeſſed Heretics, or Debaſers of the Goſpel; *with ſuch* the Apoſtle enjoins us *not even to eat.* The Conduct of the primitive Chriſtians, than whom none ſignalized themſelves more *in Love to the Brethren*, affords us an Example, with reſpect to thoſe who maintain pernicious Opinions. *Marcion* the Heretic, meeting *Polycarp* in the Street, and reſenting his Omiſſion of ſaluting him, called out to him; "*Polycarp*, own "us:" The good Man replied, "I do own thee to be "the firſt-born of *Satan*." So religiouſly cautious (ſays *Irenæus*) were the Apoſtles and their Followers, not ſo much as by Diſcourſe to communicate with any, who did adulterate and corrupt the Truth.* We may, according to the Apoſtle, and we muſt, have Intercourſe with the World at large; but we ought to have no Communication with thoſe, who, for the Truths of the Goſpel, introduce *the Doctrines of Devils.* In ſhort, happy are thoſe redeemed ones, who *rightly divide the Word of Truth* for their own Comfort, without dividing among themſelves! For, *The Fruit of Righteouſneſs is ſown in Peace of them, that make Peace.*

* Dr. CAVE *in vit.* Polycarp.

MESSIAH, CHRIST, OR ANOINTED.

IT will ſcarce be diſputed, but by *Jews*, that this Title, in the emphatical Senſe, pertains to *Jeſus* of *Nazareth*, who, with reſpect to his human Nature, was anointed and conſecrated by JEHOVAH to be the Saviour and Deliverer of his People. Whatever gracious Offices *Jeſus* aſſumed in their behalf, he was anointed and delegated to them by JEHOVAH. And being a Perſon in JEHOVAH arrayed in the Fleſh of Man, he was able to perform every Office and every Covenant-Engagement, with Perfection and Certainty. He did not take up the Character at random, nor execute the Buſineſs by halves. The Weakneſs of the *human* Nature was made equal to every gracious Undertaking, through its Conjunction with the *divine*. His eſſential Divinity both ſtrengthened and purified the Humanity. As the holy Oil, under the Law, conſecrated certain Perſons to particular Offices; ſo the holy Unction of Chriſt's Divinity communicated to his Humanity all thoſe Glories and Perfections, which exalted *the Name of Jeſus above every Name*, and qualified him to be a fit Mediator between GOD and Man.

The mediatorial Office of the Lord *Jeſus Chriſt* was typified by many Ceremonies under the *Jewiſh* Oeconomy, and particularly by the Conſecration of the *High-Prieſt*, of *Kings*, of *Prophets*, and of the *Tabernacle*; all which were deſigned eminently to præfigure one or other of the important Purpoſes of his appointed Miſſion. Rightly underſtood, they concentered in Chriſt; and were ſpecially deſigned to convey (as it were) an Hiſtory of his Grace to his choſen People.

The *High-Prieſt* was conſecrated to his myſtical Office by an Unction with *the moſt Holy Oil*,* which was poured upon his Head in ſo copious a Manner, as *to run down upon the Beard, and* even *to the Skirts of his Garments.* It was like *the Dew of Hermon* (ſays the Pſalmiſt) *deſcending upon the Mountains of Zion.*† *Inferior* Prieſts were only *ſprinkled* with this Oil, mixed with the Blood of the Sacrifice, intimating, that the Spirit was poured out *without Meaſure* (becauſe of *his* Infinitude) upon *Jeſus*; but *in Meaſure* (becauſe *they* are Veſſels of ſmall Capacity) upon his *People*. *Blood* for Atonement was neceſſary for them, as well as Oil for Conſecration.—Thus was *Chriſt anointed with the Oil of Gladneſs above his Fellows*; ‡ i. e. above thoſe, who poſſeſſed with him a *Fellowſhip* or Similarity of Office, as Types of him-

* Exod. xxix. 7. xxx. 30.

† Pſalm cxxxiii. 2, 3. There muſt appear a peculiar Beauty in this Simile to thoſe, who are at all acquainted with the *Chorography* of what is called the *Holy Land:* And, perhaps, the Alluſion of the Pſalmiſt, and other Alluſions in Scripture, cannot be well underſtood, without ſome Knowledge of it. Mount *Hermon* is deſcribed to be *one* of the higheſt Mountains (if not *the higheſt*) in that Country, and, though in a Region ſo near the Northern Tropic, is always covered with Snow. The Clouds, which lay upon its Summit, and which uſually do lay in the hotteſt Countries upon the Summits of very high Mountains, "being brought by the North Winds to *Jeruſalem*, cauſe the Dews to fall plentifully upon the Hills of *Zion*." A beautiful Illuſtration this, from Nature, of the Grace of *Chriſt*, who is *as the Dew unto Iſrael*; and who, like the lofty Mount of *Hermon*, collects the Clouds, which repleniſh with Moiſture the little Hills beneath. *See* Dr. POCOCKE's *Travels in the Eaſt*. Vol. ii. Part. i. c. xviii.

‡ Pſalm xlv. 8.

BIBLIOTHECA BODLEIANA

ſelf.

ſelf. *Aaron* was anointed *High-Prieſt*; *Saul* was anointed *King*; *Eliſha* was anointed *Prophet*; *Melchiſedeck*, *King* and *Prieſt*; *Moſes*, *Prieſt* and *Prophet*; *David*, *King* and *Prophet:* yet none was ever anointed to the Union and Comprehenſion of all theſe Offices together, but the *Chriſt* of GOD.

Kings were anointed, or conſecrated, to their Office by the Command of GOD. This exhibits a Leſſon of that peculiar Care of *public* Piety and their own *private* Holineſs, which Perſons, ſo eminently advanced by the great King of Kings, ought ever to have, both in their perſonal Conduct, and in the Adminiſtration of their great Affairs. They ſhould exceed others as much in *Honor* and *Sanctity* of Character, as in *Dignity* and *Rank* of Office. In this Line of Duty, they bid the faireſt to ſecure their own Happineſs, and the general Welfare of their Subjects. Thus *Chriſt*, who is the only Potentate in the ſpiritual World, was conſecrated to be the *King* of his People, and *was anointed King in Zion*; * and has proved, ſtill proves, and will for ever prove, that he has not been *anointed* to a Title without Power, but to a Dominion, founded in Victory over his Enemies, and in the Salvation and Bleſſedneſs of his Redeemed. He reigns a King upon his Throne, far above all the Moleſtation of Evil.

Prophets alſo were conſecrated by the *Holy Oil* to ſpeak *in the Name of the Lord* to his People Iſrael. This outward Sign taught them, and may teach us, that no man can ſpeak *from the Lord*, but he who is anointed with his Holy Spirit, or *ſay that* JESUS *is* (his) LORD (knowing him to be *his*) *but by the Holy Ghoſt*. *Chriſt*, in like manner, was well-appointed to this Office of the everlaſting Covenant; for *the* SPIRIT JEHOVAH *was upon him, and* ANOINTED *him to preach good Tidings to the meek, to bind up the broken-hearted, to proclaim Liberty to the Captives, and the Opening of the Priſon to them that are bound.* † *GOD anointed Jeſus of Nazareth,*

* Pſalm ii. 6. † Iſaiah lxi. 1. and Luke iv. 18.

ſays

ſays the Apoſtle, *with the Holy Ghoſt and with Power*,* for the Execution of this gracious Office. And He propheſied faithfully, was believed on in the World, and is received up into Glory.

The *Tabernacle*, and *all things* therein, were *anointed* and conſecrated with the *Holy Oil*:† they were thereby *ſanctified and made moſt holy*; and *ſo* holy, that *whatſoever touched them was holy*. This is a beautiful Emblem of that *true Tabernacle*, *which GOD pitched among Men*, even *Jeſus*; *who* is not only *anointed* with the Plenitude of the Spirit of Grace in himſelf, but communicates the ſacred Unction *to all that are in him*, and even to thoſe who, by the weakeſt Hand of Faith, do (as it were) *but touch him*. The very *Hem of his Garment* cured a Diſeaſe of the Body;‡ and there is a ſaving Virtue, continually iſſuing from him, to ſanctify and heal his People's Souls. There is a Holineſs alſo in all the Concerns of the Children of GOD, which they undertake in Faith; and the meaneſt Things in Life, when appropriated to them, are made holy Mercies and Covenant-Bleſſings. O how ſhould this urge them to lean faithfully in all Things upon their GOD; to exerciſe their ſeveral Vocations with an Eye to his Glory; and to make all their Profits, Honors, and Advantages depend, in the ſweeteſt Submiſſion, upon his holy Will! We ſhould not hear ſuch Murmurings among Chriſtians themſelves, nor ſuch Complainings againſt them by others. All things would make them, in ſome Meaſure, *happy*; becauſe obtained in Faith: And the croſſeſt Providences would be the Means of rendering them *holy*; becauſe endured with Reſignation. There would be nothing *common or unclean* to them, if it was *ſanctified by the Word of GOD and Prayer*, and *received with Thankſgiving*: But every thing muſt be offenſive and impure, even the moſt religious Duties of the *ſtraiteſt Phariſaic Sect*; if they paſs untouched by

* Acts x. 38.
† Exod. xxx. 26, &c.
‡ Matt. ix. 20.

the

the purifying *Finger* * of the great High-Prieſt of God.

Jeſus, our Hope, is JEHOVAH's *Meſſiah*. † He *became Jeſus*, aſſuming human Fleſh, for the ſake of his People; and as *Jeſus*, or the *Saviour*, was *anointed* or became *Chriſt*, to complete their Salvation. What wonderful Love is implied under this Term to poor Sinners! He was, and is, and ever will be, the *anointed One* for their Sakes. The *holy Son Jeſus, was anointed* ‡ by Jehovah, to *comfort thoſe that mourn in Zion, to give them Beauty for Aſhes, the Oil of Joy for Mourning, the Garment of Praiſe for the Spirit of Heavineſs, that they may be called Trees of Righteouſneſs, the planting of* JEHOVAH, *that he may be glorified.* § With what Joy and Celerity did *Andrew* run to meet his Brother *Peter*, and with what a beautiful Abruptneſs did he tell him; *We have found the* MESSIAH? The Meſſage was too welcome to be locked up; and doubtleſs *Andrew*, like moſt other young Converts, would have been glad to communicate what he knew, and impart what he felt, to all the World. The Goſpel of *Jeſus* opens the Heart, and, in proportion to its Influence, baniſhes the ſordid Love of *Self* from the believing Soul.

As Chriſt, reſpecting his Perſon of Man-mediator, received the Unction of Jehovah, typified by the Uſe of the anointing Oil; ſo he communicates that Unction to his People. He is their Head of Influence, of Grace, and of Glory, in all reſpects. By his *divine Nature*, he has a Right to beſtow his Mercies, on whom He pleaſe; and, through his *human Nature*, he *does* convey them to his Choſen. Hence he is *their* LORD and *their* GOD. The Apoſtle *John* ſays to the Church, That the *Anointing*, which they received, *they received of* CHRIST, *who promiſed them eternal Life.* ‖ But the

* Lev. xvi. 14, 19.

† Pſalm ii. 2. The Hebrew Word MESSIAH is the ſame with the *Greek* Χριστος CHRIST, and literally ſignifies ANOINTED.

‡ Acts iv. 27. § Iſaiah lxi. 3.

‖ 1 John ii. 20.

Apoſtle

Apoſtle *Paul* tells the *Corinthians*, That they, as Chriſtians, *were anointed of GOD.** Conſequently then, CHRIST, the anointing and the anointed One, is GOD. —He is GOD, in Union with Man, to impart his Unction to Man: And he is Man, in Union with GOD, to lead up Man to a Communion with him.

Chriſtians derive the Name of CHRISTIANS from their Profeſſion of *Chriſt*. 'Tis their peculiar Privilege, and their diſtinguiſhing Joy, *to have an Unction from the* HOLY ONE, *and to know all things* † that are neceſſary for them to know. And this *Anointing*, *which they receive of him*, *abideth in them*, *and teacheth them*. If then they are anointed with the Spirit of Chriſt, and conſecrated to be *Kings and Prieſts unto GOD and the Father*; it is indiſpenſably incumbent upon them to walk worthy of their Dignity. They ſhould walk, as *Kings*, in a holy Superiority (very remote however from Superciliouſneſs or Pride) over the World, and its beggarly Purſuits; and ſhould live, like *Prieſts*, in a ſpiritual Abſtractedneſs from Pollution to Chriſt, to whom they are conſecrated and by whom they are ordained. 'Tis at once their Duty, their Intereſt, and their Joy. *Being baptized into Chriſt* [which ſeems almoſt ſynonimous with *being anointed by Chriſt*] *they put on Chriſt.*‡ Whatever *Chriſt*, as GOD-man, is; he is that for their Sakes: And whatever he has; they ſhall e'er long enjoy it with Him. There is an inconceivable Nearneſs and Union, through the divine Unction, betwixt *Chriſt* and his *People:* And this Union is repreſented, in the Scripture, by Images, drawn from thoſe Objects in Nature, which expreſs the moſt *intimate* and *inſeparable* Union. The *Huſband* and *Wife*, the *Tree* and its *Branches*, the *Head* and the *Members*; are frequent Metaphors to imply, how dearly *Chriſt* loves his People, how virtually he ſupplies them with ſpiritual Life, and how cloſely they are united to him. What ſtrong Conſolation, then, may thoſe receive, who are made

* 1 John ii. 25, 27. † 2 Cor. i. 21. ‡ Gal. iii. 27.

one

one with Chriſt, and who feel the healing Influences of his Spirit in their Souls? They obtain a Life from him, with which they were not born; and which, becauſe it is *his* Life, can never be deſtroyed.

As the Oil, which was poured upon *Aaron*, was ſo copiouſly poured as to run down to the *Skirts of his Clothing*; ſo the Unction of the *Holy One* was ſo abundant, that from him, as the *Head*, it ever has and ever will run down to the meaneſt and weakeſt Believers. It will run down even to thoſe, who ſeem to be as the loweſt and moſt trailing Borders of his Garments. If the Hem of *Chriſt*'s Garment was efficacious through Faith to heal the diſeaſed Woman; ſhall not thoſe, who form a Part of himſelf, feel Deliverance from the Malady of Sin, and be *Partakers* indeed *of his Holineſs?* *

What an exalted Creature, in this view is the *Chriſtian indeed?* What Privileges is he born to ſhare? What Honor and Dignity is he made to enjoy? To reflect, that ſuch a *Veſſel*, and ſuch a Veſſel of *Clay*, as he is, ſhould be *anointed* with the Holy Oil of GOD's moſt gracious Spirit, and thereby be conſecrated and *ſet apart for the Maſter's Uſe*; yields a Rank of Exaltation and Bleſſedneſs, which all the Ability of Man can neither comprehend nor expreſs. But farther to reflect, that, beyond this *paſſive* Deſcription of Holineſs and Reſt, the Believer is intended for an *active* Share in *Chriſt*'s Adminiſtration and Kingſhip (for *the Saints*, among other things, *ſhall judge the World*; †) is a Præeminence and a Glory, which neither the Intellect of Angels, without Revelation, could have conceived; nor the Eloquence of Angels, without a ſuperior Aſſiſtance, have deſcribed. How then ſhould the humble Believer's Heart rebound with Joy, in the Contemplation of the exuberant Bleſſedneſs, that awaits him? Surely, this is Wonder and Love, indeed, beyond Degree. *Wonder* without End to Angels; and *Love* with-

* Heb. xii. 10.

† 1 Cor. vi. 2.

out

out End to Men. How ſhould the Praiſes of this adorable *Meſſiah* live upon each believing Heart, and aſcend from each redeemed Tongue! The Believer's very Silence, as well as his Voice, ſhould praiſe Him; and when his Tongue is not heard, his LIFE ſhould be more than eloquent, and declare, by the moſt convincing Argument, the Glories of his great *Immanuel*. He ſhould give conſtant Proofs of the Reality of that Power, which alone could enable him, with Truth, *to bring forth Fruits unto GOD*.—Indeed, O *Chriſtian*, it will be thy Regret when thou art lifted to Heaven, if Regret can poſſibly enter there, That thou lovedſt thy *anointing GOD* with ſuch Languor, and honored Him with ſuch Poverty of Praiſe, in the World below. Thou wilt then ſee clearly, even when bleſſed beyond the Senſe of Compunction, what horrid Ingratitude, Unbelief, and Unconcern, poſſeſſed thy Heart in a thouſand Inſtances; when that Heart ſhould have been exulting with the moſt lively Praiſe. Thou wilt then ſee, more than thou canſt ſee now, what a baſe Rebellion of Will often lay lurking, like a Toad or a Serpent, in thy Soul, againſt the Will of Him, who willed nothing but Love, and Mercy, and Salvation to Thee. Thou wilt ſee it, and rejoice in that abundant Grace, which triumphed over all the Oppoſition of thy Nature, and ſafely conducted thee to thy GOD. Let this Conſideration ſtimulate thee now, with a holy Earneſtneſs, to live to his Honor, to think for his Glory, and to do all things, which thou art enabled to do, to convince thy own Conſcience and to convince the World; That this *Holy Oil* has not been ſhed upon thy Soul for nought, and that thou doſt not bear, without a gracious Right, the dignified Title and Appellation of CHRISTIAN!

JESUS,

JESUS, OR SAVIOUR.

THIS is the Name, which peculiarly affords inestimable Comfort and Peace to the believing Mind, and which, therefore, can never be too much considered by those, who hope to share in the Blessings, which He, who bare it, hath brought into the World. "In the Name of JESUS the whole Gospel lies hid: it is the Light, Food, and Medicine of the Soul."

JESUS literally signifies a SAVIOUR. It includes so much in its Idea, when applied to the Messiah, that no one Word in any Language can fully express it. The Meaning however is, in this Application, that he delivers from all Evil, preserves to all Good, and maintains the Objects of his Salvation, in a State of Security and Blessedness, for ever.

This Title, so emphatically expressive of Redemption by the Eternal SON, was appointed to his human Nature, before it was conceived in the Womb. An Angel from Heaven announced his Appearance on Earth;* and, commissioned by the ALMIGHTY, gave him that blessed Name, *which is above every Name; that in the Name of* JESUS *every Knee should bow*, of Beings *in Heaven, and* Beings *in Earth, and* Beings *under the Earth; and that every Tongue should confess that*

* Luke i. 31.

JESUS

JESUS *is* LORD, *in the Glory of* GOD *the* FATHER.* After his Birth, we find *the Multitude of the heavenly Hoſt* attending (as it were) the Angel's Embaſſy;—an Embaſſy, made not to proud and lofty Mortals, but to humble Men; on purpoſe to declare that ſolemn Meſſage of abundant Joy, that *unto them was born, in the City of* David, *the* SAVIOUR, *which is* CHRIST *the* LORD.†

By the Senſe, in which both the Angel who ſpake, and in which *Mary* and the Shepherds who heard, underſtood this Name, we may learn, that it was meant to convey an Idea of the utmoſt Importance. GOD had raiſed up Saviours to his People, for temporal Purpoſes, on many Occaſions; and they received that honorable Appellation, as eminent Inſtruments of his providential Salvation. But it could, with no Truth or Propriety, be ſaid of any one of theſe, That he was *the Saviour*, *the* LORD; or, in other Words, that he was a Saviour in the Plenitude of his own Power, and that *his own Arm* alone could *bring Salvation to him.*

Now, as no mere Man could be thus emphatically *Jeſus*, or *the Saviour*, for want of Power and Capacity to execute the Buſineſs of Salvation; ſo Deity *alone*, though called a Saviour in many Parts of Scripture, could not be the Saviour, in the ſtrict Senſe, intended for the Recovery of ſinful Man; becauſe *that* Saviour was to be *born of a Virgin*, and to become *a* MAN *of Sorrows, and acquainted with Grief.* He muſt be *Man*

* Phil. ii. 9, 10, 11: Εν τω ονοματι, *in the Name* of JESUS, every Knee ſhould bow; *i. e.* Worſhip and Adoration ſhould be made by all the intellectual Beings (or Creatures endued with capable Faculties) to *Jeſus Chriſt*. V. *Iſaiah* xlv. 23. The Word *Things*, in our Tranſlation, ſeems to imply, or at leaſt to include, *inanimate* Creatures; which is neither in the Original, nor agreeable to the Spirit of it. But, as if the Apoſtle had not ſufficiently expreſſed the divine Glory of his Maſter, he adds, *That every Tongue ſhould confeſs that* JESUS *is* LORD (εις δοξαν) IN *the Glory of* GOD *the* FATHER. Thus *Novatianus* renders the Words, and draws from them an unanſwerable Argument of the Saviour's Divinity. *De Trin.* c. xxii. *Hilary*, in his Expoſition of the 138th Pſalm, uſes the ſame Reading.

† Luke ii. 11.

as

as well as GOD, and GOD as well as Man; or he could not be the Saviour, anointed to redeem, and the Holy One of Iſrael, mighty to ſave. But this Saviour, being BOTH in one Perſon, was capable of ſuffering what it was neceſſary to ſuffer; and of performing whatever was *given him to do*. His Birth and Sufferings were Proofs of his Humanity; his Miracles and Reſurrection, of his eſſential Divinity.

The Prophets and Church of GOD, before the Saviour's Manifeſtation in the Fleſh, were neither ignorant of the Grandeur of his Perſon, nor inſenſible of the Riches of his Grace. They lived in the Remembrance of his Mercy to their Fathers, by the Revelation of his holy Covenant to them; and many of them were bleſſed with particular Experiences of his Salvation in their Bodies and Souls. They had not, indeed, the full Blaze of Light, and ſenſible Manifeſtation, with the Apoſtles;* but they found Beams of his Glory, in the Shadows of the Law and in particular Diſcoveries of his Word, ſufficient to manifeſt the *Nature* of his Perſon, and the *Security* of their eternal Life in his Mediation.

In Proof, that they knew the Divinity of his Perſon, and that his Divinity was the Object of their Faith and Expectation, two or three Arguments, drawn from their Scriptures, may convince us.

I, even I, am JEHOVAH, *and beſides me there is no Saviour.* † But CHRIST *is the Saviour*; and, therefore, Chriſt is Jehovah.

I Jehovah—there is no GOD elſe beſides me, a juſt GOD, and a Saviour, there is none beſides me. ‡ But Jeſus Chriſt is the Saviour; and, therefore, he is JEHOVAH, GOD, and a juſt GOD. No wonder then, that the Apoſtles ſhould call the Saviour, GOD, ſo often and ſo earneſtly. §

Some of the grandeſt Titles of the Almighty are joined, in the Old Teſtament, with this Denomination

* Matt. xiii. 17. † Iſaiah xliii. 2. ‡ Iſaiah xlv. 21.
§ 1 Tim. i. 1. Titus i. 3. 2 Pet. i. 1. Jude. 25. *Et al.*

of Saviour, in order to ſhew that the Saviour was Almighty. He is ſtyled,

Jehovah the Saviour, *Al* the Saviour,
Alehim the Saviour, *Holy One* the Saviour,
Mighty One the Saviour, *Redeemer* the Saviour,
Hope of Iſrael the Saviour. *

The very *Reaſon* of the *Saviour*'s Name is, in itſelf, an evident Indication of the Divinity of his Perſon. His Name was to be JESUS; *for* (ſaid the Angel to *Joſeph*) *he ſhall ſave his People from their Sins.* † Now, can any one believe, upon the very Principles of Reaſon and Common Senſe, or contrary to the cleareſt Teſtimonies from the Word of GOD; That a mere Creature, be He whom He may, could have *a People* peculiar to himſelf, a People gathered in all Ages out of every Kindred, Nation and Tongue; and that He, by the Dint of created Might, could *ſave* ſuch an immenſe Multitude, as tranſcends all the Computation of Man; and not only ſave them, but *ſave them with an everlaſting Salvation*, ‡ reſcuing them from infinite Evils, and conferring upon them an infinite Good? He, who, profeſſing himſelf a Chriſtian, can fly in the Face of Reaſon, of Scripture, and of GOD himſelf; by thus deliberately pronouncing JESUS, who hath completed this immenſe Undertaking, either a *created Being*, or leſs than the omnipotent *GOD*; ſeems to have run the full Length of Abſurdity and Blaſphemy at once. Such an one merits to be conſidered, in a ſpiritual Senſe, as the

* Hoſea xiii. 4. Iſaiah xlv. 21. xliii. 3. xlix. 26. Jer. xiv. 8.
† Matt. i. 21. *See alſo* Acts iv. 12.
‡ Iſaiah xlv. 17. Sometimes the *Saviour* is called SALVATION itſelf in the Abſtract, which implies that *all* Salvation is only by Him. Thus, for inſtance, *Moſes* ſang; *The* LORD *is become—my* SALVATION, Exod. xv. 2. Iſaiah xii. 2. And good old *Simeon*; *Mine Eyes have ſeen thy* SALVATION, i. e. the anointed Saviour. Luke ii. 30. There are many Paſſages, in the Old Teſtament, where the Words, "GOD of my Salvation," might better have been rendered, "GOD my Salvation."

Companion

Companion of Him, who ſaid in his Heart, *There is no GOD*; and becomes more the Object of Pity and Prayer, than of Debate and Argument. He may have Underſtanding enough in common Matters, and be *wiſe* too *in his Generation*; * but, while he is in this Sentiment, He certainly cannot have that *ſpiritual Diſcernment*, which conſtitutes ſaving Wiſdom and which is neceſſary for the right Apprehenſion of *the Things of GOD*. †

Beſides the *Reaſon* of the Redeemer's Name; abundant Proof of his Deity might alſo be drawn from all that *he did* and *ſaid*, and from all that has been *declared* of and *done* through Faith in his Name. A ſhort Specimen may ſerve.

His Divinity appears from what He *did*. The Winds and the Seas obeyed him. Diſeaſes vaniſhed at his Word. At one Command, he converted Souls: At another, He created Food to feaſt a Multitude. In a Moment, he raiſed the Dead. He overcame Death in himſelf; roſe from the Grave by his own Power; and, by the ſame Power, finally aſcended to Heaven.

Himſelf *aſſerted* the Glory of his Perſon. He commanded all Men to honor the Son, even as they honored the Father. The incommunicable Name and the uncreated Perfections of the Godhead, he claimed as his own. Men adored Him, and, in adoring Him, received his Approbation; and thoſe, who did not acknowledge him as the everlaſting I AM, He himſelf declared, ſhould die in their Sins. He expreſſed his inſeparable Union with the *Father*, and *thought it no Robbery to be equal with Him*.

His Deity was *declared by others*, who ſaw his wonderful Works, who *beheld his Glory, the Glory as of the only begotten of the Father*, and were *Eye witneſſes of his Majeſty*. *Thomas*, with an Obſtinacy which affords a Conviction of his own Sincerity and a further Atteſtation of his Saviour's Grace, fervently exclaimed, not only for himſelf but for all, *My* LORD *and My* GOD;

* Luke xvi. 8. † 1 Cor. ii. 11.

when he received an *infallible Proof* of his Divinity, by his Reſurrection from the Dead. *Paul* teſtified of his Saviour, as of Him, *who* IS *over all, GOD bleſſed for ever.** He ſays of him, that HE IS *before all things*: HE IS, i. e. he eternally exiſts, did eternally exiſt, and for ever ſhall; becauſe all things are *preſent* with GOD. He adds, that *by Him all things conſiſt*; † i. e. are maintained in their Exiſtence by his Power. *John*, who knew and who loved his Maſter well, ſays; That *all things were made by him, and, without him, was not any thing made that was made.* ‡ He further declares, in another place, That *this is the Record* of GOD, that *GOD hath given to us* [Believers] *eternal Life*; *and this Life is* IN HIS SON; and that *there are three* Witneſſes to this Record *in Heaven, the* FATHER, *the* WORD, *and the* HOLY GHOST; *and theſe* THREE *are* ONE. § He again ſpeaks of him *in Union* with the Godhead; calling him *the true* GOD, ‖ and adding, *Hereby perceive we the Love of* GOD, *becauſe* HE *laid down his Life for us.* ¶

What *others performed, through Faith in his Name*, declares him to be the Object of Faith, and in conſequence eſſentially divine. The Acts of the Apoſtles, exhibiting many incontrovertible Teſtimonies of an Almighty Power attending them, is an unſurmountable Proof of the Divinity of their Maſter. This Maſter, they profeſſed, was Jeſus; and this Jeſus was their GOD. They worſhipped him as ſuch; and deſired only to live to his Glory.

But, great as the Evidences from the bleſſed Apoſtles undoubtedly are, and multiplied as they might be abundantly, the Witneſs of GOD is greater than theſe: *For he received from GOD the Father Honour and Glory, when there came ſuch a Voice to Him from the excellent Glory, This is my beloved* SON, *in whom I am well pleaſed.*** And, in another Place, the *Father* ſays to

* Rom. ix. 5. † Col. i. 17. ‡ John i. 3.
§ 1 John v. 7, 11. ‖ 1 John v. 20.
¶ 1 John iii. 16. ** 2 Pet. i. 17.

Him,

Him, *Thy Throne, O GOD, is for ever and ever; a Scepter of Righteouſneſs is the Scepter of thy Kingdom.* * No Words in the World, nor any Ideas of Words, can more magnificently expreſs or conceive the eſſential primæval Divinity of the everlaſting SON, than theſe.

Thus we have the Teſtimony of Men, of Angels, and of GOD, all corroborating the Evidence of his own Facts and Words; that *Jeſus Chriſt*, the Saviour of Sinners, is JEHOVAH in human Fleſh, and the ever-bleſſed LORD *from Heaven*. They, who refuſe to receive this Multitude of Proof, may be compared to Men, who reject the Light of the Meridian Sun, and chuſe to dwell in the Darkneſs and Gloom of ſome ever-benighted Cell. It is a Rejection, that cannot poſſibly afford a Moment's true Peace or Pleaſure; but it will undoubtedly enſure, if it remain, ſooner or later, ſome ſad Conſiderations of Horror. To undeify *Chriſt*, is to deny Him; and *whoſoever ſhall deny* Him *before Men, him will* He *alſo deny before* his *Father, which is in Heaven.* †

In this Denial of *Chriſt* as GOD and LORD, is virtually included a Denial of the whole of Chriſtianity; for he, who gives up the Divinity of *Jeſus*, gives up the whole Hope of Salvation by Him. He leaves the Way of Safety, which GOD's Word has marked out, and betakes himſelf to the Wilds of *Deiſm*, and all the intricate Mazes of *Infidelity*, for a Peace which he will never find there, and for a Support which they cannot yield him. "They who reject the divine Perſon of *Chriſt* (ſaid an eminent Divine ‡), who believe it not, who diſcern not the Wiſdom, Grace, Love and Power of GOD therein, do conſtantly reject or corrupt all other ſpiritual Truths of divine Revelation. Nor can it otherwiſe be; for they have a Conſiſtency only in their Relation to the Myſtery of Godlineſs, GOD *manifeſt in the Fleſh*, and from thence derive their Senſe and Meaning. This being removed; the Truth, in all other Articles of Re-

* Heb. i. 8. † Matt. x. 33. ‡ Dr. *Owen*.

ligion, immediately falls to the Ground." If *Jeſus* be *not* an *Almighty* Saviour, he is not the Saviour whom the Scriptures deſcribe, nor the Saviour whom his People's Neceſſities require: And, if he *be* an Almighty Saviour, he muſt neceſſarily be GOD *ſupreme*, *uncreated*, and *eternal*. In the *former* Caſe; to pay Adoration to him, as Chriſtians do, would be the groſſeſt Idolatry, and equal to that of the Heathens. In the *latter* Caſe; the Believers in *Jeſus* are conſiſtent with the Principles of Reaſon and common Senſe, and (what is of more Conſequence) with divine Revelation; when they attribute their whole Salvation to his Love and Power, and confide in Him for every Grace and Bleſſing of Time and Eternity.

So much really depends upon this important Truth, even all our Hopes and Comforts here and hereafter, that we may be forgiven, if, as Men and as Chriſtians, we again and again inſiſt upon it. And it is the more neceſſary at this Time, ſince one awful Prophecy ſeems to be fulfilling, that *there ſhall be falſe Teachers among* GOD's profeſſing People, *who privily* (or *deceitfully*) *ſhall bring in damnable Hereſies, even denying the* LORD *that bought them.** Such are deſcribed, as *intruding into thoſe things which they have not ſeen*, or as *underſtanding neither what they ſay, nor whereof they affirm*: And the Reaſon follows, becauſe they are *vainly puft up by their fleſhly Mind*, and HOLD NOT THE HEAD, which is CHRIST. They meddle with divine things in a Spirit, which, becauſe it is not of GOD, can only lead them aſtray. Their Souls are unmortified with any real Convictions of their own Sin and Miſery; their Hearts are untouched with any Love of *Chriſt*; their Minds are not illuminated by his Spirit; and they have, therefore, no true Perception of the things, about which they talk and write. If they felt their own Miſery and ſaw their own Sin; they would hide their diminutive Heads in the Duſt of Self-abhorrence, and

* 2 Pet. ii. 1.

ſeek

ſeek for an uncreated Arm alone to deliver them. If they loved *Jeſus*, they would honor Him (as he commanded) even as the *Father*. If they were taught by the *Spirit* of Truth, they would receive *the Things* of *Jeſus*, which that Spirit himſelf *receiveth* from *Jeſus*,* and muſt rejoice in *his eternal Power and Godhead*. 'Tis from the want of this, that they *grope in the Noon Day* of the moſt reſplendent evangelical Truths, *as in the dark Night* † of ſpiritual Ignorance and Superſtition. Indeed, it may be laid down for a Rule in the divine Life, applicable to this and every other Caſe among Men, That the Knowledge and Illuſtration of GOD's Word by the Illumination of the *Spirit*; and the *Spirit*'s Application of that Word to the State and Wants of the Soul; can alone make the frequent Peruſal of the Bible a profitable and a delightful Study. Without theſe gracious Operations, the ſacred Scriptures are not only a *ſealed Book*, utterly incomprehenſible in its moſt eſſential Parts; but muſt be a dry, unintereſting, Speculation to any Mind, though naturally ingenious and inquiſitive. Thus it is often ſeen, that when Men, unenlightened by this heavenly Grace, attempt to unravel *the Myſteries of the Kingdom*, ‡ or to break the Seals of this Book; they only propagate the Illuſions of their own Minds, and darken (if not diſgrace) the Truths they meant to explain.

Far otherwiſe is it with the faithful and truly awakened Soul. He ſees, that he can know nothing, and do nothing, with reſpect to ſpiritual Things, but by *Jeſus Chriſt*. Such a Perſon hath been made ſavingly acquainted with the natural Blindneſs of his own Mind, the utter Apoſtacy of his own Heart, and the furious Rebellion of his own Will, in all that GOD is, and in all that GOD requires. And, when He is convinced of this, he is convinced too, that nothing can reſcue him from the Depravity of his own Nature, the Allurements of the World, and the powerful Seductions of

* John xvi. 14. † Job. v. 14. ‡ Mark iv. 11.

Satan,

Satan, but what is *divine*. He is brought to ſee, that the very *Means*, which the Bible deſcribes concerning his Deliverance from the Wrath to come, could not have been propoſed but by infinite Love, nor provided but by omnipotent Power. He is perſuaded, that the Conqueſt of ſuch and ſo many Enemies, with whom *Jeſus* had to do, could not have been even the Undertaking of a *created* Being; and that the very Nature and Perpetuity of Salvation itſelf, together with the effectual and conſtant Application of it to Myriads of believing Souls, proclaim its Accompliſher infinite and eternal. This internal Evidence, concurring with the external Proof from the Word, and the ſimilar Experience of Chriſtians in all Ages, gives the Heart a Demonſtration of the Godhead of *Jeſus*, which the Malevolence of Devils, or the Sophiſtry of Men, is unable to confute or remove. They might ſooner deſtroy the moſt undeniable Evidences of Senſe, than impugn this heart-felt Conviction, and this irreſiſtible Deduction, given to the Believer, from the Word and Spirit of the everlaſting GOD.

How full of Comfort then muſt this precious Name be, to every ſincere, to every humble, Soul! JEHOVAH became *Jeſus*, that he might, conſiſtently with all his glorious Attributes and Perfections, ſave his People from their Sins.—As *Jeſus*, bearing our Nature, he could be *touched with the Feeling of our Infirmities*, and *was in all Points tempted like as we are, yet without Sin*.* He could offer up himſelf without Spot to GOD in our ſtead, and purge away our Sins by the willing Sacrifice of himſelf. Tenderneſs accompanied all he did; and all he ſaid was Love.——As *Jehovah*; he was able to effectuate every Purpoſe of his Grace; to ſupport his human Frame; to crown it with perpetual Conqueſt; and to bring in, by a Merit which could gladden Heaven, an everlaſting Salvation for his Choſen. How then ſhould the delightful Theme of

* Heb. iv. 15.

GOD

GOD manifeſt in the Fleſh, be the true Believer's preſent Study; ſince it is, and muſt be, the conſtant Spring and Baſis of his eternal Hopes! What grateful Senſe ſhould *he* entertain of that Saviour, who could condeſcend to love, to bleed and to die, for a Rebel, an Outcaſt, a Worm? How ſhould ſuch an one diſcover his Love to *Jeſus* (as *Jeſus* diſcovered his Love to him), by the Humility of his Heart, and by the Actions of his Life? Lively Love and lively Faith, according to Meaſure and Time, are ever productive of gracious Words and holy Deeds. *Theſe* are the true and genuine Proofs, that *Chriſt's Love is ſhed abroad in the Heart*, and that *the Holy Ghoſt*, in his gracious Operations, *is* really *given* to the Soul. He, that lives *by Jeſus*, will not only be *like* Him, but muſt live *for* Him and *to* Him.

There is no End of the Bleſſedneſs, which is annexed to a Life of Faith and Love in *Jeſus Chriſt*. Whatever can be experienced of it below, is nothing more than an Earneſt, a Token, or a Pledge, of unmeaſurable Glory beyond the Skies. *Here*, it is appointed us, to follow *the Captain of our Salvation through Sufferings: There*, Enjoyment will be our Privilege, and the richeſt Bliſs of GOD our Portion. *Now*, we are to find, that *without are Fightings, and within Fears: Then*, every Fear ſhall be done away, and nothing but Joy, eternal Joy, ſhall be upon our Heads. In *this* Life, we experience a continued Variety of Evils, which diſtreſs or diſtract our mortal Frame: In the Life *to come*, we ſhall feel an unmoleſted Peace, and participate, without Mixture and without Diſmay, the Pleaſures that are at GOD's Right Hand for evermore. And, if all this be obtained by the Merit, and ſecured by the Power, of JESUS; how ought they, for whom it is thus obtained and ſecured, in their *Souls to magnify the* LORD, and in their *Spirits to rejoice in* GOD *their* SAVIOUR! This will be the Burden of every Anthem in Heaven; and it will be their Delight, their Wiſh, and their Work, to begin their never-ending Celebrations of his Praiſe, while they remain upon Earth.

'Tis

'Tis *Jeſus* fills their Hearts below
With holy Faith and fervent Love:
From *Jeſus* all their Joy ſhall flow,
In the bleſt Realms of Light above.

Jeſus, his Love, his Grace, his Name,
Pour Gladneſs round the heav'nly Throng:
Theſe all their golden Harps proclaim;
Theſe ſwell the Notes of ev'ry Song.

REDEEMER.

THE very Term *Redemption* præſuppoſes Loſs or Forfeiture; and, applied to Man in the holy Scriptures, implies his merited Loſs of the Favor of GOD, and the legal Forfeiture of his Title to all the Bleſſings and Happineſs, which his Nature is capable of enjoying. This Forfeiture was occaſioned by the Sin and Rebellion of his firſt Parents, by which their Blood was attainted, their Poſterity polluted, and both together became corrupt and corruptible, without Help and without Hope. They and their Deſcendents were incapable of recovering what was loſt; becauſe their very Strength and Deſire to accompliſh Righteouſneſs, vaniſhed in the ſame Moment with their Righteouſneſs itſelf. Their Wills, Powers, Affections, and every other Faculty both mental and corporeal, were turned another way: the Light of Truth was extinguiſhed within them; and they had no Propenſity in their whole

whole Nature, but to hide themſelves from GOD, and to ſink deeper and deeper into Evil.

Thus Man became an Object of Redemption. And, indeed, conſidering what a Slave he is to his Luſts and Paſſions, even the refined and the polite Man to the Pride, Selfiſhneſs and Vanity which prevail in his Heart; beholding him oppreſſed with Cares, and Sickneſs, and numberleſs Infirmities; and viewing him from his Cradle to his utmoſt Age, hunted by one Diſtreſs and another, till the horrible Enemy of his Nature wreſt from him the little Remains of a miſerable Life; he is altogether a pitiable Creature, a melancholy Subject of Perplexity and Woe.

Now, the only Hope of Redemption from Miſery and of Reſtoration to Favor, is revealed to have ſprung from GOD; who afforded it to the firſt human Aggreſſors, almoſt as ſoon as they had been ſeduced from their Obedience to Him. This Hope, founded on a Covenant and a Promiſe, was repeatedly revealed, at various Times and upon ſeveral Occaſions, to the Heirs of eternal Life, both under the patriarchal and legal Diſpenſations. But one Ordinance, in particular, under the latter OEconomy, ſeems to have been inſtituted for the expreſs purpoſe of pointing out, how this gracious Work of Salvation was to be undertaken and effected. This Ordinance was the *Redemption* of a *loſt Inheritance*, by a *near Kinſman*; who therefore was entitled *the Redeemer* of the Family, to whom that Inheritance belonged. Thus, the Poſſeſſion of a Patrimony, Title, Heirſhip, &c. was to be recovered and preſerved entire in a Stock; not by an *Alien*, who had no Intereſt or Concern in the Matter, but either by the *next* of Kin who might be affectionately related, or a *Brother*. Nor was this all, which pertained to the Office of a *Redeemer*, under the Law. If his Brother's or Kinſman's Blood was ſhed, he became the *Avenger* of that Blood, and the Purſuer of the Murderer to Juſtice. Of this a full Account is given in the XXXVth Chapter of the Book of *Numbers*; where the Words *Avenger* and *Revenger*

venger of Blood are in the Original the ſame with thoſe, tranſlated, in other Places, *near Kinſman* and *Redeemer*.* This Inſtitution præfigured, that the *Redeemer* of Man was to be his *near Kinſman*, and one of *his own Nature*; and that He alſo was to purſue to Vengeance that malignant Adverſary, who was *a Murderer from the Beginning*, † and who, with a Malice which will never be forgiven him,

Brought Death into the World, and all our Woe.

MILTON.

——To this the Apoſtle alludes, when he ſays; *GOD ſent forth his Son*, MADE OF A WOMAN [in human Nature], *made under the Law* [obliged, as a near Kinſman or Brother, to fulfill the Law] *to redeem them that were under the Law, that we might receive the Adoption of Sons*; ‡ i. e. to recover our loſt Inheritance of Purity and Happineſs, and to reinſtate us in the moſt cordial and laſting Poſſeſſion of Acceptance and Favor. And, in this View, we are to underſtand his remarkable Expreſſion in another place, that CHRIST HATH *obtained eternal Redemption for us.* §

Now, the Appointment of *Jeſus Chriſt* by the *Father*, to be the *Redeemer* of his People, includes a *perfect Capacity* in him to anſwer the utmoſt Purpoſes of that Appointment; elſe, his Redemption might be a mere Nullity, if oppoſed by ſome extraordinary Powers, and ſo the Deſign of GOD be fruſtrated and over-ruled. But, as this would be Blaſphemy to admit, it will follow, that the *Redeemer* was both *able* to ſave the Objects of Grace from every poſſible Contingency of Ruin, and *rich enough* to purchaſe the Poſſeſſion of Life and Holineſs, which they had loſt and forfeited. And if we conſider, *who* and *how many*, both on Earth and

* Ruth iv. 3. Job xix. 25, &c. † John viii. 44.

‡ Gal. iv. 4, 5.— To this, alſo, the Church of England manifeſtly alludes, in that Collect, wherein ſhe beſeeches GOD *graciouſly to behold His* FAMILY *for which Chriſt was contented to be betrayed*, &c.

§ Heb. ix. 12.

from

from Hell, would oppoſe with a zealous Malignancy every gracious Undertaking of *Jeſus*; and *what* that *Life* and *Holineſs* are, which he hath been able to retrieve for us; we may eaſily perceive, that no Hand leſs than divine could overcome ſuch Obſtructions, and that no Treaſury but *Jehovah*'s could be furniſhed with Riches of ſuch a *Nature* and *Amount* as theſe.

This Redeemer had not only the vile Hearts and Affections of his People to ſubdue and to change (a Work of greater Difficulty than to create a World!), but he had the almoſt infinite Powers of Darkneſs to contend with, Spirits of exquiſite Subtlety, and of determined Force. Can it be ſuppoſed, that a merely created Agent was equal to the Taſk of *creating anew*, and converting the Souls of Myriads of Men, in all Ages, and in all Countries, of the World? Can it be imagined, that ſuch an Agent could effect all this too, in oppoſition to the implacable Fury and forcible Activity of innumerable Legions of combined evil Spirits, one of whom was once found able to deſtroy the Happineſs of a World? If ſuch a Notion can be received; it muſt be received againſt every Principle of Reaſon and Revelation, againſt every juſt Ground of eternal Life and Salvation.

Then, as to the NATURE of Redemption itſelf, it plainly beſpeaks the Agent and Accompliſher infinitely gracious, and neceſſarily divine. "There are two things (ſaid a good Man *) required in a Redeemer: Firſt, the Act of paying a Sum and telling it over the Board [or fairly] to the Creditor. Secondly, The Sum muſt be his own; for, if he pay a Ranſom with another Man's Gold, the Man who owned the Gold is rather the Ranſomer than he: The Payer, in that Caſe, ſeems a Factor to another.—*Chriſt* was no Factor; he paid the Price of our Redemption from his own proper Goods: For the Manhood being made one in a perſonal Union with the Godhead, it was his own Fleſh and

* Mr. RUTHERFORD on *Cant.* v. 2, &c.

Blood

Blood, and his own Soul, that he offered to GOD. For, howbeit it [the Manhood] was borrowed from us, yet in Subſtance perſonal it was his own; and both his Will as GOD was an Agent in the offering it, which was Ground of infinite Merit, and the Will of the Manhood earneſtly deſired it. Here he took on him the Seed of *Abraham*; and, which is a Myſtery, the Manhood being not a Perſon, but a Nature, the Drawing of it to the Perſonality of the Godhead made it himſelf, and his own." *Chriſt*, as GOD-man, was alone able to pay the Price of human Redemption, which did not conſiſt of *corruptible Things*, but of *precious Blood* * and immaculate Righteouſneſs; on account of which, as well as for the Sake of his Perſon, *Jehovah* declared himſelf *well-pleaſed*. †

And if the AMOUNT, as well as Nature, of this Price be conſidered; it cannot be doubted, but that the Redeemer, who paid it, is poſſeſſed of all the Treaſures of Deity, of Wiſdom, and Power. For, who could extend ſuch Riches of Grace to an infinite Multitude of immortal Souls; who could atone for the vaſt Demerit of their aggregate Sins; who could bring in, impute, and apply, an everlaſting Righteouſneſs for their perfect Juſtification; and who could introduce them all, *without the Failure of one*, ‡ through the *Greatneſs of his Might* and the *Strength of his Power*, to his eternal Kingdom; but the almighty JEHOVAH himſelf in the Redeemer *Jeſus?* This Argument alone muſt (one ſhould think) be concluſive to any Mind, capable of diſcerning the Nature and Effects of human Redemption, and convince it, that the Saviour of the World is *the* LORD *from Heaven*. Yet we are not (bleſſed be GOD) left to the bare Deductions of our own Minds, however full and ſtrong thoſe Deductions really be, to guide us in a Matter of ſo much Importance: There is clear and inconteſtable Evidence, for the Eſtabliſhment

* 1 Pet. i. 18. † Iſaiah xlii. 21. Matt. iii. 17.
‡ Iſaiah xl. 26.

of

of this Truth, explicitly given us in the Revelation of God himſelf. Among a Multitude of Proofs, a few, on account of the Brevity of theſe Eſſays, ſhall ſuffice.

Thus ſaith JEHOVAH *the King of* Iſrael, *and his* REDEEMER JEHOVAH SABAOTH, *I am the firſt, and I am the laſt, and beſides me there is no GOD.** *As for our* REDEEMER, JEHOVAH SABAOTH *is his Name, the* HOLY ONE *of* Iſrael.† *Thy Maker is thine Huſband* (JEHOVAH SABAOTH *is his Name) and thy* REDEEMER *the* HOLY ONE *of* Iſrael, *the God of the whole Earth ſhall he be called.*‡ *Thou, O* JEHOVAH, *art our* FATHER, *our* REDEEMER, *thy Name is from everlaſting.*§ *Bleſſed be the* LORD GOD *of* Iſrael, *for He hath viſited and redeemed his People.*‖ CHRIST was ſpoken of by *Anna* the Propheteſs *to all them that looked for Redemption in* Jeruſalem.¶ CHRIST *redeemed us from the Curſe of the Law*, ſays the Apoſtle;** and the Language of Heaven is, that *Jeſus redeemed* his Saints *unto* GOD *by his Blood.*††

Thus it appears that *Chriſt* was the Redeemer, and that the Redeemer was *Jehovah:* And it is equally plain, that *Chriſt* was in human Nature, becauſe he poured forth his Blood and died upon the Croſs for Man's Iniquities. GOD and Man, therefore, were united in him, and, ſo united, became one *Chriſt*—capable, as to his human Nature, of being the *Redeemer* of our Inheritance and the *Avenger* of our Blood; becauſe he is our *Brother*—able to purchaſe and to eſtabliſh all things for us, as to his ſuperior Nature; becauſe he is JEHOVAH.

But it may be aſked, Did *Chriſt* redeem *all Men*, and is the whole World included in this Act of Grace and Salvation? To this it may be anſwered, that the Redeemers under the Law ſtood engaged *only* to thoſe of their own Family, to their Brethren, and neareſt Kindred; and that, in this reſpect, they were ſo many

* Iſaiah xliv. 6. See alſo Rev. i. 8, 11. † Chap. xlvii. 4.
‡ Chap. liv. 5, 8. § Chap. lxiii. 16. ‖ Luke i. 68.
¶ Luke ii. 38. ** Gal. iii. 13. †† Rev. v. 9.

Types

Types of *Jesus*, who was to be *the First-born*, not among the World at large, but *among many Brethren*, who, for that purpose, were *foreknown and predestinated to be conformed* TO HIS Image. * If he had intentionally paid a Price for all, then doubtless all Men shall be saved; for it is impossible, that the Justice of GOD should deprive *Christ* of his Purchase. This would be fine News indeed for hardened Sinners, and would tend to encourage and confirm them in their Wickedness, that they *all* shall be saved in the very midst of it. *Christ* paid a precise Sum, and assuredly for a precise Purchase; unless he can be supposed to have made a worse Bargain than a simple Man: And he, therefore, precisely purchased *some*, or precisely purchased *all*, of Mankind. If he paid for *all*, then all must be saved; but this does not agree with his own Declaration, that *wide is the Gate to Destruction*, that *narrow is the Way to Life*, † and that *many are called, but few chosen*. ‡ If he paid for *some* only; then He must have foreknown, and stipulated for, those Persons, without any Possibility of Addition or last Failure. This last Position is confirmed by the Sentence, hereafter to be passed by Him from his Judgement-seat, on his Redeemed, whom he there calls *the blessed Children of his Father* [those of his own Family and Kindred], and whom he welcomes to *inherit the Kingdom prepared for them* (without an Intention or Contingency of Disappointment) *from before the Foundation of the World*. § And it is very remarkable, that the Redeemer, in his own last Prayer before his Disciples, says to the *Father*; *I pray for them*; *I pray not for the World, but for them which thou hast given me, for they are thine*. ‖ He knew *whom* he prayed for; and he knew also, that his Prayer for *them* would be heard, and go up with everlasting Acceptance to the Throne of GOD.

* Rom. viii. 29. † Matt. vii. 13. ‡ Matt. xx. 16.
§ Matt. xxv. 34. Rom. ix. 23. ‖ John xvii. 9.

This

This is not ſaid, to limit the infinite Excellency of *Chriſt*'s Redemption; for if there were ten thouſand Worlds of Sinners, and if it pleaſed Him, in his Wiſdom and Sovereignty, to extend the Benefits of his Salvation to them; undoubtedly, ſince He is the infinite *Jehovah*, there is Merit ſufficient in his Blood and Righteouſneſs to ranſom them all. But the Covenant of Grace is *ordered in all things*, and was originally deſigned to include only *the Heirs* of Salvation. Of theſe the great Author of the Covenant ſays, THEY SHALL *be my People, and* I WILL *be their GOD.* The reſt of Mankind, with all the fallen Angels, it pleaſed the *Lord*, for Purpoſes which Himſelf can ſurely juſtify and will one Day explain, to paſs by, and not to redeem.

This is a ſolemn Thought, at leaſt it ſhould be a ſolemn Thought, to thoſe who are following the Multitude to do Evil, and who are *without Hope* (any Expectation that deſerves the Name of Hope), and *without GOD in the World.** To "carnal Perſons, "lacking the Spirit of *Chriſt*," this Conſideration muſt be exceedingly aweful. They have a Sentence againſt them in their Hearts and Lives, that, while they *continue* the *Servants of Sin*, they can have no poſſible Pretenſions to think themſelves ranſomed by the Blood of *Chriſt* from the *Guilt* of it: And if they die, as they have lived, in this hopeleſs Servitude, it is no uncharitable Sentence to conclude upon them, that they *never were* among the *Ranſomed of the* LORD. GOD only *knows*, beforehand, *them that are his*; but Man, by their Fruits, can know them afterwards. 'Tis true, a

* Eph. ii. 12. It has been often and juſtly obſerved, that the original Words here rendered, *without God in the World*, would have greater Force in a literal Tranſlation. Αθεοι εν τω κοσμω, *Atheiſts in the World*, would have been a ſtronger Expreſſion of Man's Degeneracy and Oppoſition to the Will of his Maker, and leſs exceptionable than the other Phraſe; for, though every natural Man, in the Senſe of the Tranſlators, is without the Fear and Love of GOD; yet he cannot be *without GOD* in an abſolute Senſe, ſince all Creatures, even the Devils, exiſt and are ſubſiſted by his Will and Power.

ſinful Mortal, who now works Uncleanneſs with Greedineſs, may be one of thoſe whom *Chriſt* hath redeemed to GOD by his Blood; but it is equally true, that this very Man *ſhall be* "called according to GOD's "Purpoſe by his Spirit working in due Seaſon, that "he through Grace *ſhall obey* the Calling, *ſhall be juſtified* "freely, ſhall be *made a Son of GOD* by Adoption, and "*like the Image* of his only begotten Son *Jeſus Chriſt*, "*ſhall walk* religiouſly *in good Works*, and at length by "GOD's Mercy *ſhall attain* to everlaſting Felicity." If He die in Sin, he muſt receive its Wages: If He die out of *Chriſt*, he was never redeemed by Him. And, as there is no Room for Preſumption from this Doctrine to ſome Men, on the one hand; ſo there is no Ground for Deſpair to any Man, on the other. Indeed, they, who begin to deſpair, have generally the leaſt Cauſe for it, of any People in the World. The careleſs and the ſecure Sinner is the Man, who remains without Hope: The humble and the broken-hearted gives the Proof of a dawning Light, which (if it be real) ſhall hereafter blaze forth into perfect Day. None needs to be diſcouraged, but he who loves Sin: None ſhould dare to hope, but He who loves, or deſires to love, the Perſon of *Chriſt*, and the Goſpel of the everlaſting GOD.

And ſuch *may* hope indeed, and ſhall never hope in vain. He, who thirſts after GOD, ſhall e'er long be repleniſhed with Him. He, who begins to look to *Jeſus*, was firſt looked upon by Him. Grace was in the Deſign, and Glory ſhall be in the End. *No Man can come unto me* (ſaid the Redeemer), *except the* FATHER, *who hath ſent me, draw him*: and then he avers, *him that cometh unto me, I will in no wiſe caſt out.* * From whence the Man, whoſe Heart is *drawn* out after *Chriſt*, and whoſe real Deſire it is to *come* to Him, may conclude, that his Heart is drawn of GOD, that he ſhall finally come to his Saviour in the Participation of all

* John vi. 37, 44.

his

his Mercies, and that he ſhall never nor in any wiſe be caſt out. GOD hath promiſed it, who cannot lie; *Jeſus* hath redeemed him; he *never ſhall periſh.* *

What comfortable Thoughts, what fervent Hopes, what excellent Praiſes, ſhould engage the Believer in *Jeſus*, who finds the *Witneſs in himſelf* † and a Witneſs in the Word of GOD, that he is one of the Redeemed from the Earth, and that he hath an incorruptible Inheritance laid up for him ſafely in Heaven! O what manner of Perſon ought ſuch a one to be, in all holy Converſation and Godlineſs! How zealous in the Improvement of his Time, of his Health, his Strength, all his Faculties, and all his Mercies, to the Glory of that precious Saviour, who lived and died, that he might reconcile and unite him to GOD! How ſhould his Heart burn within him, at the very Mention of a Name, which is more replete with Delight to the Soul, than *Ointment poured forth*, can be to the Senſe of the Body! How ſhould his Spirit glow with religious Ardor, and with tranſporting Love, to his Redeemer, his neareſt Kinſman, and his GOD! As his *Joy*, ſo ſhould all his Deſires and all his Hopes, in *Jeſus*, be divinely *unſpeakable, and full of Glory.* But, alas!

His grievous Load of tainted Clay
Retards, and ſinks the downward Way.
For when before the Throne in Pray'r
He bows, Corruption haunts him there;
And Love itſelf can ſcarcely bind
The roving Folly of his Mind.
If Hopes divine excite his Praiſe,
Or Senſe of GOD's abounding Grace;
Then Self and Pride will intervene,
And ſtain his Gratitude with Sin.

Yet, O Believer, though this be the Language of thy Heart below, the Melody of thy Songs above ſhall

* John x. 28. † 1 John v. 10.

not be interrupted with one jarring Sound of Sorrow, or one diſcordant Note of Sin. The Harmonies of Melody (ſuch as Mortals never heard) ſhall be attended with all the other Harmonies of Peace, Joy, and Glory everlaſting. *Chriſt* will be the Burden of every Song, throughout the innumerable Bands of Heaven: To *Chriſt* ſhall the univerſal Chorus of Nature and of Grace perpetually reſound. *Chriſt* will be their *Alpha* and *Omega*, the Beginning of all their Joys, and the End of all their Deſires. Not a Thought in Heaven, but wings its way to *Jeſus*; not a Spirit there, but preſſes with rapturous Devotion to be near Him; not one of all the Bleſſed, but eſteems the Light of his Countenance, as the Emphaſis of every Joy, and as the Crown and Completion of all his Happineſs. And is it poſſible; that, as they are, ſuch thou, O frail imperfect Creature, ſhalt one day be? — Yes, bleſſed be GOD, it is *more* than poſſible; it is irreverſibly determined and infallibly ſure. If *Chriſt* be there, *thou* wilt be there; and *becauſe* He is there. O then, love, ſerve, and adore Him upon Earth. Begin now; and regret, that thou haſt begun ſo late. The Time paſt; how miſpent! The Time to come; how ſhould it be employed! Pray for Wiſdom and Grace, for the Purpoſes of Thankfulneſs and Gratitude. Much hath been forgiven thee; and, therefore, thou muſt love much. Yet this is above thy own Strength; and He, who beſtowed all his other Gifts and Bleſſings, muſt add *this* alſo to the Number. And, as thou canſt neither think a good Thought, nor ſpeak a good Word, nor redeem the leaſt Particle of thy Time, without the ſpecial Aſſiſtance, and Operation, of *Jeſus Chriſt*; live in a conſtant Dependence upon Him for the Exerciſe of every ſpiritual Faculty, and often lift up thy Soul with *David* to the Rock of thy Salvation, and ſay; *Let the Words of my Mouth and the Meditation of my Heart be acceptable in thy Sight*, O LORD, *my* STRENGTH *and my* REDEEMER. *

* Pſalm xix. 14.

SHILOH.

THIS Title, as the Name of a Perſon, occurs but once in the Bible, and is acknowledged by all the *Chriſtians* and many of the *Jews*, to be a Name of the *Meſſiah*.* Yet ſuch is the judicial Blindneſs of the *Latter*, that, while they profeſs to believe the Text to be a divine Revelation, and *the Saviour* to be implied by it; they will not ſubmit to the internal Evidence it contains, that *Jeſus* is that Saviour; though they readily yield to a hundred Futilities and ſtupid Expoſitions to avoid the Acknowledgement. The Word ſeems to denote a *Deliverer*, a *Looſer*, or *Reſcuer*; and both it and the Root, from which it is derived, have a relation to ſome Perſon or Thing, under *Conſtraint* or *Bondage*.

The Patriarch *Jacob*, by the Illumination of the Divine Spirit, beholding what ſhould befall his Poſterity in the latter Days, delivers this ſolemn Prophecy

* Many are the Conſtructions put by Authors upon this Name *Shiloh*. Some take it from שיל, which ſignifies a *Son*; and ſo שילה is, by Contraction, שיל-יה, *Son of the Lord*. Others take it from שלח *to ſend*, and conſtrue the Title, the *Meſſenger*, or *Sent-one*; but erroneouſly read ח for ה. Others again derive it from שלה, which ſome of theſe tranſlate, *to make Peace* or *Happineſs*, and others, *to free, reſcue*, or *deliver*; which is the Senſe adopted here. The laſt Root, however, ſeems to include both Ideas, and points out the Office of *Chriſt*, who *made Peace* between GOD and his People, and *delivereth* his Choſen, both from preſent Evil and *the Wrath to come*.

concerning his Son *Judah*; from whom he foreſaw, that the Redeemer, as concerning the Fleſh, would lineally deſcend. *The Sceptre ſhall not depart from* Judah, *nor a Lawgiver from between his Feet, untill* SHILOH *come; and unto him ſhall the Gathering of the People be.** This celebrated Prophecy was literally fulfilled in *Chriſt*; and *ſo* fulfilled in him, that it cannot, *now* or *hereafter*, be true of any other. *The Scepter* (or Enſign of Authority) *did not depart from* JUDAH, *nor the Lawgiver from between his Feet*, till *Jeſus* was made manifeſt in the Fleſh: But they *both* departed then. The State and Affairs of the *Jews* were indeed very perplexed and unſettled, from the *Babyloniſh* Captivity to the Appearance of *Chriſt*; but there was always, during the former Part of that Period, ſome Form of civil Government among them, under *Vicegerents* of their own Nation, appointed by the Kings of *Perſia*, but ſaid to be the Deſcendents of *David*. Theſe were ſtyled, *Heads of the Captivity:* For ſo *Zerubbabel*, and his four Succeſſors were named, as appears from Zech. iv. 6. This Conſtitution alſo ſubſiſted, in the remaining Part of the ſame Period, after their Acknowledgement of the *Grecian* Power in the Time of *Alexander*, under ten ſucceſſive Governors of one Family, to the Time of *Antiochus Epiphanes*, about 175 Years before *Chriſt*.† The ſupreme Authority, ſoon after the Commencement of his Reign, which was conducted with Violence and Sacrilege, paſſed over to *Mattathias* of the Tribe of *Levi*, and to his Deſcendents the *Maccabees*,‡ with whom it continued till the Reign of *Herod* (who was himſelf either a Deſcendent of a Jewiſh Family, or of a Family long proſelyted to the Jews), ſome little Time

* Gen. xlix. 10. † 1 Macchab. i. 10.

‡ The Derivation of the Word *Maccabæi* marks the Genius of the *Jews* in the Abbreviation of their Appellatives. It was given to *Judas Maccabæus* (1 Mac. iii. 1.) as a Surname, from the initial Letters, which compoſed the Motto of his Banner. מי כמוך באלים יהוה *Who among the mighty Ones is like unto Thee, Jehovah!* The firſt Letters making מ.כ.ב.י, or M, C, B, I. So *Rambam* ſtands for *Rabbi Moſes Ben Maimon:* And the like of many others.

before

before our Lord's Nativity. The High Prieſthood, however, or *ſpiritual* ſupreme Authority among the Jews (which it is not impoſſible may be implied by the *Lawgiver*, conſidering the ſpiritual Deſignation of their whole Œconomy), did not ceaſe till after the Advent of *Chriſt*; * when *Jeruſalem* itſelf, as was propheſied of it, ſoon *became Heaps, and the Mountain of* GOD's *Temple as the high Places of the Foreſt.* †

It was very remarkable, that the *Jews*, in general, had a ſtrong Expectation of the *Meſſiah's* Advent about this Period. Many of the Heathens likewiſe had obtained the ſame Expectation; and *Suetonius*, the Roman Hiſtorian, in particular ſays, "That there had prevailed over all the Eaſt an antient and conſtant Opinion, that, about this Time [i. e. of Chriſt's Appearance], thoſe ſhould ariſe out of *Judæa*, who ſhould govern the World." ‡ A Tradition, or Prophecy, delivered by a

* The Word שבט ſignifies, both a *Rod* or Emblem of Authority, and a *Tribe* or Branch from ſome general Stock or Nation. In this Place it may denote the ſpiritual Authority of the High-Prieſt, and the ſpiritual Œconomy of the Jewiſh Diſpenſation, which were together removed, ſoon after the Coming of the *Meſſiah*. This ſeems the more probable, as the Word מחקק, rendered *Lawgiver*, doth not ſo much imply one who *frames* Laws from his own Will and Pleaſure, as one who *expounds* and *executes* Laws already framed and eſtabliſhed, and is, therefore, very ſuitable to the Functions and Office of the High-prieſt.

Some, again, take this Scepter to mean *regal Power*; others, any *Form* or *Conſtitution of Government*, and, in particular, the *Sanhedrim*, or grand Council of the Nation. If it be taken in the former Senſe, the Departure of the Scepter was the Forerunner or Token of the *Meſſiah's* Advent; but, if in the latter, then the *Meſſiah's* Advent was the immediate Forerunner of the Scepter's Departure. Either way, the Prophecy was duly fulfilled in *Jeſus Chriſt*: And, if it could be admitted not to have been fulfilled in him, it never can be fulfilled at all; for *Judah*, or the Jews, neither have now, nor have had ſince the Time of *Jeſus* on Earth, ſo much as the Shadow of a Scepter *to depart*; and, inſtead of a Lawgiver to paſs from between their Feet, their Feet have had no reſting Place in the World.

† Micah iii. 12.

‡ SUETON. *in Veſp.* c. 4. See alſo PRIDEAUX's *Connect.* Vol. iii. p. 633. and ECHARD's *Introd. to Eccleſ. Hiſt.* p. 36.

very

very celebrated Writer, was handed about amongſt the Jews, which, whether human or divine, equally militates againſt them in their paſt and preſent Rejection of *Chriſt*, from the avowed Hope that was *then* univerſally entertained of a ſpeedy *Deliverer*. According to this Tradition, "the World was to laſt ſix thouſand Years, "of which two thouſand were void, two thouſand were "to be under the Law, and two thouſand under "the *Meſſiah*." The *Meſſiah* indeed did come nearly about that Period, but, coming unattended with earthly Pomp, *they knew him not*. By *deſpiſing* and *rejecting* him when he appeared, they undeſignedly fulfilled the Scriptures that were written of him, and perſecuted him only to that Death, which it was foretold he ſhould die. Equally marvellous with their groſs Blindneſs, in not recognizing him by the Works which he wrought, was their haſty Reception of every Impoſtor that ſtarted up (and ſome did ſtart up immediately) afterwards; though he could bring no other Credentials, than thoſe of the moſt diabolical and infamous Audacity. *Theudas*, *Judas* the *Galilean* or *Gaulanite*, *Ægyptius*, and that vile Impoſtor *Bar-chocab* (or the *Son of a Star*, afterwards rightly called by the *Jews* themſelves, *Ben-coſba*, the *Son of a Lye*), who occaſioned infinite Confuſion and Murder; *came in their own Name* (as our *Lord* had propheſied) * *and were received*; but they were received, like Fire in their Dwellings, or Serpents in their Boſoms, to their own Miſery and Deſtruction. Numberleſs Impoſtors of this Complexion, by the juſt Judgement of GOD, have been permitted to ariſe amongſt them at various Times, and in different Countries. Theſe have drawn away deluded Diſciples after them, not to the Eſtabliſhment of any kind of Order civil or religious, but to Rapine and Plunder, Rebellion and Blood. Nothing, in ſhort, ſince their Rejection of the true *Meſſiah*, has been too groſs for their Credulity; nor, provided it oppoſed the *Nazarene* (a *contemptuous* Name

* John v. 43.

among

among them for *Chriſt* *), too ſilly for their Approbation. Witneſs their *Bar-juchne*; a Bird of ſuch immenſe Bulk as to cover the Sun with its Wings, and which, it ſeems, is to be to them the Bird of their Paradiſe: Witneſs their *Behemoth*, a great Ox which ſhould daily conſume the Paſture of a thouſand Mountains, which Paſture, like the *Promethean Liver*, ſhould grow again to the ſame Purpoſe and Quantity every Night: And witneſs their Sabbatical River (ſomewhere in Utopia), which ceaſed to flow on the Sabbath-day; and a thouſand other rabbinical Abſurdities, which deſcend beneath common Senſe, and would diſgrace the Underſtanding of a Child. All theſe things may ſhew us; that, when Men are *thus* left of GOD to the Folly and Blindneſs of their own Minds, there is nothing ſo repugnant to the commoneſt Ideas of Truth, Reaſon and Propriety, which ſhall not be tenaciouſly embraced and ſtubbornly maintained; and that no created Power, no human Arguments, however convincing or demonſtrative in themſelves, can remove this Veil of Obſcurity or convert the Mind unto GOD. This ſhould teach us *Gentiles*, *not to be high-minded, but to fear*; for, if GOD ſpared not *the natural Branches of his own Olive-tree*;

* It is almoſt too ſhocking to mention the opprobrious Names, the *Rabbins* conſtantly apply to our bleſſed *Lord* in their Writings. They call him a *Magician*, an *Evil-doer*, a *Robber*, *the curſed Nazarene*, a *Baſtard born of a Whore*, &c. They have given him, as though theſe Titles were too good for him, a Nick-name [ישו] formed by the Initials of three Hebrew Words, which ſignify, *Let his Name be blotted out*. So likewiſe they call his *Croſs* an *Abomination*; the *Goſpel*, a *Revelation of Iniquity*; *Chriſtians*, *Nazarenes* and *Children of Edom*; the *Kingdom of Chriſt*, the *Kingdom of Iniquity*; *Chriſtian Worſhip*, *profane Idolatry*. Many other ſuch Appellations are uſed in their Synagogues and Schools, in order to induce a thorough Hatred of *Jeſus Chriſt* and his Diſciples. Some of them have had the abominable Folly, as well as Wickedneſs, to affirm; that the Soul of *Eſau* or *Edom* tranſmigrated into the *Nazarene*; and that, for this Reaſon, he ought to be termed *Eſau* or *Edom*, and his Followers, *Edomites*. SPANHEM. *Elench. Cont. Th. cum Jud.* § xxviii. BUXT. *in rad.* אדם. HULSII *Theol. Jud. lib.* i. *de Adv. Meſſiæ*. See alſo *Ant. Univ. Hi*[illegible] Vol. x. p. 300.

what

what reaſon can there be, that we know of, why he ſhould ſpare the *wild* ones, that are but *grafted in?* *

Though the *Jews* did not receive Chriſt, becauſe *he had no* outward *Form or Comelineſs*, no earthly Power or Dignity, as they had præconceived of their *Meſſiah*; yet he is the true Deſire of the Nations, and the real Believer's *ſpiritual* SHILOH, whether he be *Jew* or *Gentile*. *Jeſus* is the DELIVERER, the *Friend*, the *Redeemer*, of all his People. Compared with the *Releaſe* from the Bondage of Sin, which he ſigns upon the Heart of the *Chriſtian*; what a frivolous Expectation was *that* of the Jews reſpecting a carnal Deliverer, who might free them from the heathen Yoke, and, inſtead thereof, bring the Heathens under their own? Taking every thing in a groſs and earthly Senſe, they could not comprehend what the *great Deliverer* meant, when he held forth the Knowledge of the Truth, and ſpake of making them *free*; but told him, with an Air of Impertinence and Indignation, *We are Abraham's Seed, and were never in Bondage to any Man.* † They had no Idea of that holy and ſpiritual Freedom, in which alone Men may be conſidered as *free indeed*. They wiſhed to live either without Rule to themſelves, or to impoſe the Rule upon others. But Chriſt came not to teach human Politics; for *his Kingdom was not of this World:* On the contrary, he ever exhorted a meek and holy Submiſſion to others. They miſunderſtood his Declarations of their natural Captivity to Sin, and ſeem to have had no Notion of the Slavery, which was impoſed upon their deluded Hearts, by the Malice and Power of *Satan*. So far from it, they would have *ſtoned him* for his Publication of Mercy, and wantonly and blaſphemouſly abuſed *the Spirit of Life in Chriſt Jeſus, which alone could free them*, and free them for ever, from the Condemnation of the Law, and the Vengeance of Death. In a word, they were too wiſe, too righteous, and too free, in their own Conceits, for the Wiſdom, Righte-

* Rom. xi. 17, &c. † John viii. 33.

ouſneſs,

ouſneſs, and Deliverance of the ever bleſſed SHILOH. *His* Joys and Dignities were far above *this World:* but *their* Hopes and Deſires centered wholly in it. Thus, one of their principal Rabbies hath declared, in hatred to *Jeſus*, that the Jews wanted no Redeemer for their *Souls*, but one for their *Bodies*, who ſhould make them victorious and great upon Earth. *His* Liberty was heavenly and ſpiritual: but *their* Expectation was earthly and carnal. All the Liberty they coveted (and which all wicked Libertines do covet), was a licentious Independence on *Jehovah* himſelf, or (in the Language of the Apoſtle) *a Freedom* FROM *Righteouſneſs.* *

How oppoſite to Sentiments like theſe, which poſſeſſed the *Jews*, are the Reſcue and Releaſe, the Happineſs and the Comforts, of the adorable SHILOH! He took upon him this gracious Character, to deliver his People from the Curſe of the broken Law which ſtood againſt them; and, in order to accompliſh this, he *became a Curſe for them.* † He broke the worſe than iron Chains of Sin, in which we were born, and which, but for him, we muſt have worn on our miſerable Souls for ever. The Bondage of our Corruption, in his Hands, was weaker than the triple Cords upon *Samſon*; ‡ and he ſo diſſolved the Bond, that he rendered it impoſſible to be faſtened again. He tranſlates his Choſen from the Kingdom and Tyranny of *Satan*, and from the Force of *Satan's* Allies the Spirits of Evil, and brings them, by his unmerited Mercy, *into the glorious Liberty of the Children of God.* The baleful Influence of a wicked World he diverts even to their Good; and enables them to hold ſomething of his own ſovereign Contempt, for the Honours that quickly die, and for the Riches that ſoon muſt fail. "To crave after few things, ſaid a ſenſible "Philoſopher, makes Poverty even equal to Riches."§ What the Philoſopher only ſpeculated, the Chriſtian, when called upon by his heavenly Father, is enabled by

* Rom. vi. 20. † Gal. iii. 13. ‡ Judges xvi.
§ DEMOCR. apud *Stobæum.* Serm. xcv.

him

him to practiſe. *The laſt Enemy, that ſhall be deſtroyed*, Chriſt finally deſtroys in his Redeemed: He has often removed the Fear of Death clean away, and rendered his moſt hoſtile Appearance, but as a Phantom or a Shade. They *paſs through the Valley of the Shadow of Death, fearing no Evil; becauſe*, and *only* becauſe, HE *is with them.* In the End; the bleſſed *Shiloh*, who has conducted them all their Lives long, and marked out every Trace of their Pilgrimage below, introduces them ſafely, and inducts them freely, into thoſe Regions of Life and Liberty, where the Wicked ceaſe from troubling, where the Weary are at reſt, and where every Pain ſhall be baniſhed from the Heart, and every guſhing Tear be forever wiped from the Eye.

This, O Believer, is the *Deliverance*, which thy ſpiritual SHILOH hath procured for thee. He was *anointed* by the SPIRIT JEHOVAH *to preach the Goſpel to the Poor, to heal the broken-hearted, to preach Deliverance to the Captives, to recover the Sight of the blind, and to ſet at Liberty them that are bruiſed.* * All theſe were thy Calamities; and *Jeſus* came to *deliver* thee from them all. Thou haſt ſome Earneſt of his Redemption now; and thou wilt ſoon have the perfect Poſſeſſion of his unalienable Joy. The Pledge of Grace is the Aſſurance of Glory. Accept it in this view, and be thankful. Imitate the Gratitude, and pray for the inexpreſſible Complacency, of good old *Simeon*; when he bleſſed GOD for the SHILOH of *Iſrael*, and ſaid, *Lord, letteſt Thou thy Servant depart in Peace, according to thy Word, for mine Eyes have ſeen thy* precious *Salvation.* † Sing in the Melody of a well-tuned Soul, with the heavenly Hoſt of heavenly Hearts who once exulted in the Revelation of SHILOH to the World; *Glory be to GOD in the higheſt, and on Earth Peace, Good-will towards Men.* The Time will ſhortly come, when, from having ſome ſweet, though ſmall, Foretaſtes of *the Liberty of GOD's Children* below, thou ſhalt be tranſlated to the full En-

* Luke iv. 18. Iſaiah lxi. 1. † Luke ii. 29, 30.

joyment

joyment of the Glory which *Jeſus* hath prepared above. Thou ſhalt quickly join the ſacred Choir, in the everlaſting Celebration of Him, *who heretofore was ſlain and hath redeemed thee to GOD by his Blood.* Their Song and thine will be, for ever, the Song of *Moſes* and the *Lamb.* All, all ſhall ſing, with the ever burning Ardor of Seraphs; *Great and marvellous are thy Works* of Creation, Deliverance and Salvation, LORD GOD ALMIGHTY. *Juſt and true are thy Ways, Thou* KING *of Saints! Amen; Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honor, and Power, and Might, be unto our GOD for ever and ever! Thou art worthy,* O LORD, of all theſe; *for Thou haſt created all Things, and for thy Pleaſure they are and were created! Thou waſt ſlain and haſt redeemed us, out of every Kindred, and Tongue, and People, and Nation!* Therefore, *Hallelu-*JAH *for ever: The* LORD GOD OMNIPOTENT *reigneth!* Amen.

GLORY OF THE LORD.

THE radical Idea of the Word, which we tranſlate *Glory*, is taken from *Weight* or *Gravity*, and denotes intrinſic, real, and peculiar Splendor. It implies whatever is peculiarly grand, ſublime, and magnificent. Thus the Soul is called the *Glory of a Man*; *

* Pſalm xvi. 9. lvii. 8. *Et al.*

becauſe

becauſe it is his ſupreme and more excellent Part. The Glory of GOD likewiſe, ſo far as relates to our Conceptions of *Him*, or his Manifeſtation to *us*; is the particular Diſplay and Illuſtration, either to our Mind or Senſe, of his own Exiſtence and Majeſty. So Chriſt is called the *Glory of the Father*; becauſe, in him, the Father is known and ſhines conſpicuouſly to our Underſtandings. *He that hath ſeen me*, ſays Jeſus, *hath ſeen the Father*. No Man can ſee Chriſt aright (which Sight is only granted in Faith), without ſeeing Him to be ONE with the Father of Lights, participating of his eſſential and undivided Glories. The Apoſtle, deſcribing the heavenly Reſt of Believers, takes in the Idea of the Hebrew Word, which without a Periphraſis the Greek could not expreſs, and calls it *a Weight of Glory*; and not only this, but, laboring (as it were) to communicate the vaſt Idea of the Holy Spirit, he terms it καθ' ὑπερβολην εἰς ὑπερβολην αἰωνιον βαρος δοξης, *an eternal Weight of Glory involving Excellency upon Excellency*.* It's Excellence ſurmounted all Expreſſion.

The GLORY OF JEHOVAH, or the GLORY JEHOVAH, frequently ſtands for the *Eſſence* of the Godhead; becauſe GOD's Glory cannot exiſt *ſeparately* from Himſelf, but is and muſt be *one with Him*. His Attributes are not an Abſtraction *from* his Nature, but the Conſtituents (if one may ſo ſpeak) *of* his Nature. GOD is his own Glory; and his Glory is Himſelf. All Language is poor to deſcribe the divine Excellencies. The Word כבוד, WEIGHT or GLORY, is therefore uſed; becauſe the *Weightineſs* of Grandeur, to be expreſſed in one Word, exceedingly tranſcends all the Comprehenſion and Elocution of the Creatures. The promiſed *Meſſiah* was called the *Glory of Jehovah*, or *Glory Jehovah*; both becauſe he is eſſentially ſo, as one of the Perſons in *Jehovah*; and becauſe, without him, united to our Nature as the GOD-man Mediator, that Glory could not be manifeſted to his People for their Comfort and Salvation.

* 2 Cor. iv. 17.

Hence

Hence he is called *the Brightneſs of the Glory*, or the manifeſt Splendor, by which the Glory is imparted and known. The Effulgence of GOD's eſſential Glory is conjoined with our Nature in the Perſon of Chriſt; and, in that Perſon, we partake of this Effulgence, or enjoy Communion with it.* The Pſalmiſt ſaw this Glory, and teſtified his Intereſt in it; when he addreſſed his Redeemer, in the Name of the Church, and ſaid, *In thy* LIGHT *we ſhall ſee Light*, and *all thy People thy* GLORY.

This Glory was often ſenſibly evident to the antient Church, in a ſplendid and luminous Manner.† The laſt, who was favored with this ſuperlative Brightneſs to the outward Eye, was one, for whom GOD had decreed an Apoſtleſhip—one, who had denied the ſpiritual Exiſtence of this Glory in Jeſus; and diligently labored, as far as he might, to extinguiſh its Splendor in the World. This Glory, exhibited to the outward Senſe, led the Iſraelites from *Egypt* to an earthly *Canaan*

* Thus *Chriſt*, according to the *Nicene* Creed, is *Light* OF *Light*, *of one Subſtance with the* FATHER. Many of the Fathers, who floriſhed when the *Arian* Hereſy was principally agitated, i. e. about the fourth Century, frequently illuſtrated the Argument upon the Trinity by a Similitude, ſometimes taken from *Fire*, and ſometimes from the material *Sun*. *Leontius Epiſcopus*, urged, That as πυρ, ἀπαυγασμα, φως, *Fire*, *Splendor*, *Light*, were all eſſentially *one* in Nature, though *diſtinguiſhable* into *three* ſeveral Properties; ſo FATHER, SON, and SPIRIT, are *three* Perſons in *one* indiviſible ESSENCE. *Athanaſius*, *Ephræm Syrus*, *Cyril*, and others, repreſented, That as the *Orb*, *Light* and *Heat*, make but *one Sun*; ſo FATHER, SON, and SPIRIT, are but one GOD: And that as the *Light* and *Heat* are coëval and coëſſential with the ſolar *Orb*, yet eaſily diſtinguiſhable though indiviſible from it; ſo the SON and SPIRIT are *eſſentially* and *eternally*, though not *perſonally*, ONE with the FATHER, forming an individual Unity of GOD-head. The Latin Tranſlator of *Ephræm Syrus* from the Syriac ſays, That *Athanaſius* and others borrowed this Simile from *Theognoſtus*, an antient Writer, who floriſhed before him. See much of theſe Illuſtrations, collected by SUICERUS, in his *Theſ. Eccles.* in verb. τριας, ἀπαυγασμα, ὑλη. And alſo ASSEMAN. *Biblioth. Orient. Vatic.* Tom. 1. c. vi. *Edit.* Rom. 1719.

† Exod. xxxiii. 9, 10, 22. xl. 34, 35. Lev. ix. 23, &c.

or

or Inheritance; and this ſame Glory, preſented to the Eye of Faith, conducts the whole Iſrael of GOD to that ſpiritual Reſt, which remaineth for them in Heaven.

CHRIST was the GOD OF GLORY,* who appeared to *Abraham:* And *Abraham* rejoiced to ſee his DAY, his *Illumination*, his *Glory*, and was glad.

The Pſalmiſt, in one of his triumphant Hymns, tells us, That JEHOVAH is *the King of Glory*, even JEHOVAH SABAOTH.† Now, if there be not *two* Kings of Glory, as indeed there cannot be in the Senſe of the Pſalmiſt; whoever bears the Title of *King*, or (which is the ſame) *Lord of Glory*, is undoubtedly JEHOVAH SABAOTH. But the Apoſtle ſays of the Jews, that *they crucified* Chriſt, THE LORD OF GLORY:‡ And, therefore, CHRIST is JEHOVAH SABAOTH.

Iſaiah ſays, *The* GLORY OF THE LORD *ſhall be revealed*, or, rightly tranſlated, *ſhall reveal himſelf.*§ Now; this Text is applied to *Chriſt* in ſeveral Places of the New Teſtament; and there is no Doubt of its entire Relation to him. But GOD ſays, I *am* JEHOVAH, *that is my Name*; and MY GLORY *will I not give to another.*‖ It follows then, either that CHRIST is JEHOVAH, as to the eſſential Glory of his divine Nature; or that the Scriptures have falſely ſtyled him *The Glory of* JEHOVAH. All the Sophiſtry of *Arianiſm* cannot refute the Deduction.

The ſame Prophet, declaring the Meſſage of JEHOVAH, THE SAVIOUR AND REDEEMER, to *Zion*, ſays, That this Saviour and Redeemer JEHOVAH ſhall be her *everlaſting Light*, and her ALEHIM her GLORY. ¶ The Inference is obvious. The redeeming GLORY is JEHOVAH ALEHIM.

But, if any ſhould object, that this *Glory*, mentioned by the Prophet, is a mere *Attribute* and not a *Perſon*; there is one Text, which will immediately ſolve the

* Acts vii. 2. † Pſalm xxiv. 9, 10. ‡ 1 Cor. ii. 8.
§ Iſaiah xl. 5. ‖ Ibid. xlii. 8. ¶ Iſaiah xl. 16, 19.

Doubt,

Doubt, and prove, that the *Glory of Jehovah* is either *Jehovah himſelf*, or a *Perſon* in *Jehovah*. *Their Tongue and their Doings* (ſays Iſaiah, ſpeaking of Iſrael) *are againſt* Jehovah, *to provoke*, or offend, THE EYES OF HIS GLORY.* Are the Eyes of an Attribute conceivable?

Numerous indeed are the Texts, which treat of Chriſt, under the Name and Idea of Glory. He is ſtyled *the Glory of the Gentiles*;† *the Glory of Iſrael*;‡ *the Glory in the midſt of* Jeruſalem; *the Bearer of the Glory*;§ *the Glory of the only begotten of the Father*;‖ with many ſuch like Epithets, almoſt throughout the Bible.

The Title *Glory* is applied to *each* of the Perſons in the Holy Trinity. Thus, the *firſt* Perſon is termed, *The Father of Glory*:¶ The *ſecond* Perſon, *The Lord of Glory*:** And the *third* Perſon, *The Spirit of Glory*.†† The Perſons, the Attributes, and whatever can be thought of or expreſſed, relative to GOD, are his Glory.

The human Nature of Chriſt, though it be not in the above Senſe the Glory of GOD, has however an unutterable Communication of that Glory. *In it dwelleth the Fullneſs of the GOD-head bodily*, perſonally, really. *His* GLORY *is the Fullneſs of the whole Earth*;‡‡ and, reſpecting his Godhead, *he filleth all in all*.§§ Thus, Jeſus, when he was about to ſuffer, comforted his Diſciples by ſaying, *Now is the Son of Man* [or his Human Nature] *glorified*; *and* GOD [or the Godhead] *is glorified* IN *him*. *If* GOD *be glorified* IN *him, GOD ſhall alſo glorify him* IN *himſelf, and ſhall ſtraightway* [or quickly] *glorify him*. And again, praying to the Father, he ſays, *Glorify thou me with thine own ſelf*, WITH THE GLORY WHICH I HAD WITH THEE BEFORE THE WORLD WAS. Taking theſe Texts together, we may briefly learn; That the *human* Nature of Chriſt is glorified in and by his *divine* Nature, through the ineffable Conjunction of both; That Chriſt glorified the God-

* Iſaiah iii. 8.
† Iſaiah lxvi. 12.
‡ Luke ii. 32.
§ Zach. ii. 5. and vi. 13.
‖ John i. 14.
¶ Eph. i. 17.
** James ii. 1.
†† 1 Pet. iv. 14.
‡‡ Iſaiah vi. 3. ſee Margin.
§§ Eph. i. 23. iv. 10. *et al.*

head, or made it appear conſpicuouſly glorious, by his aſtoniſhing Work of human Redemption; That he now partakes, as GOD-man, of the eſſential Glories of the Godhead, becauſe he is glorified in and with the Perſon of the Father; And alſo that he, as the ſecond Perſon in the Godhead with reſpect to his divine Nature, did poſſeſs theſe eſſential Glories of the Godhead *before the World was*, that is, from all Eternity. This Participation of Glory with the Father, from before all Time, proves the *Meſſiah* to be the GOD of Ages: And he is alſo in Truth *the King of Glory*; becauſe, as a bountiful King, he freely gives both Grace and Glory to his Redeemed.

Taking, then, the whole Evidence together, Chriſt appears to be *the* GLORY *of* JEHOVAH; a PERSON in JEHOVAH; and, as ſuch, GOD *over all, bleſſed for ever.*

Art thou acquainted, O Reader, with this great *Immanuel*, this *GOD with us?* It will be but of ſmall Comfort to thee at the laſt, that Chriſt is GOD, unleſs he is *thy* GOD. The Word, THY, makes his Glory delightful: Without that little great Word, it would be dreadful ſooner or later to thy Soul. Art thou a careleſs Creature, running on in the broad Way of Deſtruction, without a ſingle Wiſh to leave it? Is thy whole Mind bent to follow the evanid Pleaſures of the World, and thy whole Heart engaged in the warm Purſuit of its dying Joys? Is this thy grand Wiſh, thy utmoſt Expectation? — Depend upon it, GOD *will ſoon cut it off. There is no Peace to the Wicked*; no true Hope to the Tranſgreſſors; no real Pleaſure to Evil-doers. What little Happineſs they have, is but "Peace taken up at Intereſt," upon a Mortgage of Body and Soul, which themſelves can never releaſe. But there is, and there ever will be, a *fearful looking for Judgement, and fiery Indignation, which ſhall devour the Adverſaries* * of the Almighty. *Knowing*, therefore, *the Terrors of the Lord, we perſuade*, or adviſe, *Men*, ſays the Apoſtle. "We ſet before You (as if he had ſaid), Life and Death; and, if GOD be willing, we are willing and deſirous, that You ſhould *flee*

* Heb. x. 27.

from

from the Wrath to come. To this End, we uſe every Motive and Argument in our Power; and we pray over what we preach, that GOD may make his own Word effectual to your Salvation. We can do nothing but *call* upon you: It is GOD, who muſt *work* in you, *both to will and to do, of his own good Pleaſure.*"

This may lead us to notice, by the way, the many Diſputes, which have ariſen, relative to the Propriety of "calling the Unconverted" (as 'tis ſtyled), by vehement Addreſſes and Applications. Some ſay, 'tis uſeleſs to call upon thoſe who have no ſpiritual Faculties, but are dead in Treſpaſſes and Sins. Others urge the Practice of the Apoſtles, and the Command to *preach the Goſpel to every Creature.*—The whole Controverſy may, perhaps, be reduced to this Ground.—If, by an Addreſs to the Unconverted, be underſtood, The Declaration of the Goſpel to them, and the Preſſing upon them at large, by every rational and by every ſcriptural Argument, and in a Spirit of zealous Affection, the happy or unhappy Conſequences of their being intereſted or not intereſted in its Bleſſings; then, undoubtedly, it is a Duty to make ſuch an Addreſs, fitting it to the Circumſtances of the Perſons, and leaving the Iſſue to GOD. An Application, framed upon the Principles of the Goſpel, and conſiſtent with its general Syſtem and Œconomy, becomes a Part, and a comfortable Part too, of the Goſpel itſelf.—But if, by an Addreſs to the Unconverted, be meant, either directly or by fair Implication, an Addreſs founded on any inherent Power or Will of the Creature to turn himſelf to GOD, or any Deſire in GOD to ſave thoſe whom He finally does not ſave; ſuch an Addreſs is repugnant to the Truth of the Goſpel, and is an Exceeding of the Commiſſion given to thoſe who preach it. Beſides, it is much more alarming, even to Reaſon, to acquaint Men, That they are wholly unable to turn themſelves to GOD at *their* Pleaſure, but muſt depend upon his Sovereign Mercy to ſave them from Deſtruction; than to tell them, They may turn when they pleaſe, may ſtay as long as they think fit from Him,

and yet may come for his Salvation at laſt. From ſuch an Argument to their Free-will, they will naturally draw a Concluſion for their preſent Security. And to charge upon People, what a good Man once charged upon his Audience, "That not one of them go out of "the Aſſembly without being converted, as he would "anſwer it at his Peril in the laſt Day;" ſeems too much like the Conceit of the Force of Perſuaſion in Man, and too much like a Uſurpation of the renovating Office of the Spirit of GOD. Without perplexing the Queſtion, then, with Diſſertations upon the moral Suitableneſs of Diſcourſes to affect the animal Paſſions of the Multitude; we may ſafely reſt upon this Concluſion, That, though the Goſpel is to be promulgated throughout the World and declared to every Creature, it belongs alone to thoſe whom *GOD hath appointed to obtain Salvation*; and that, therefore, however *generally* it be publiſhed, as the Event muſt depend upon GOD's Will and Power, it ought not to be publiſhed by way of Argument to the Power and Will of Man.

Yet, Sinner, whether thou art ſaved or loſt, GOD will loſe no Glory upon thy Account. All Creatures muſt glorify his Juſtice, or his Mercy. His *Juſtice* is glorified in ſupporting the Happineſs of Myriads of Spirits, who never fell from his Injunctions, but have continued obedient unto his Word: And it is equally glorified in the Perdition and Ruin of thoſe, who have rebelled on Earth or in Heaven againſt him. To glorify his *Mercy*, he made, he redeemed, he renewed, his Choſen among Men. And, if thou art not a Partaker of this Mercy in the Son of his Love, ſtill thou ſhalt glorify GOD; but it ſhall be in his Juſtice only with thoſe, whom he *hath reſerved in everlaſting Chains under Darkneſs to the Judgement of the great Day.** May it be thy Happineſs then to be made *wiſe unto Salvation*, and to know GOD to be *thy* GOD, and Jeſus Chriſt *thy* Glory!

* Jude 6.

To

To ſhew us, perhaps, that all the Teaching and Perſuaſion of Man is utterly ineffectual, without the particular Agency of the Holy One; Inſtances upon Inſtances ariſe, in which Perſons ſhall hear the Word and frequent the Ordinances, Year after Year, and for many Years together, without having a real Work of Grace performed in their Hearts. The Word, like Water ſpilt upon the Ground, with reſpect to them, ſeems void and uſeleſs. The learned Mr. *Pemble*, an excellent Miniſter of Chriſt in the Reign of King *James* the Iſt, recites, in his *Vindiciæ Gratiæ*, a remarkable Example of this kind, which, he ſays, was communicated to him by a worthy and credible Divine. A Man had then lately died, aged more than ſixty Years, who had attended the Preaching of the Goſpel, both on the Lord's Day and at other Opportunities, for almoſt all his Lifetime. He ſeemed both a conſtant Hearer, and an earneſt Lover, of the Word. But, upon his Death-Bed, being aſked by the Miniſter, who viſited him, concerning his Faith and Hope in GOD; he gave ſuch Anſwers, as aſtoniſhed all that heard him. For it being demanded, What he thought of GOD; he replied, That he believed him to be a good kind of old Man. And being aſked the ſame of Chriſt, he anſwered, That he thought him to be a towardly well-behaved Youth. Being queſtioned concerning his Soul; he imagined it, he ſaid, to be ſome great ſtrong Bone in his Body. And on the Inquiry, What would become of him after Death; he ſuppoſed, That, if he had done well, he ſhould paſs away his Time in ſome pleaſant green Meadow. Yet this Man muſt have heard ſeveral thouſand Sermons.—Very few ignorant and careleſs Profeſſors may perhaps be immerſed in this Man's Stupidity; but, if they live and die ignorant and careleſs, though the Degree of Stupidity may not be equal, the End will be the ſame.

Glory frequently includes the Idea of Light. So Chriſt is the *Glory* of his People, and the *Light* of his People: And he is *infinite* and *eſſential* Light and

Glory, or he could not communicate it to his innumerable Choſen. A created Light and Glory can ſhine only in Meaſure, and but little beyond itſelf; but the Glory of *Immanuel* fills all Infinitude, ſurmounts both the Conception and the Wants of his Creatures, and imparts whatever is luminous or glorious throughout the natural and the ſpiritual World. Thou, O Chriſtian, wert in Darkneſs, till thy Jeſus beamed upon thee, with his gracious and effulgent Rays. Thou not only ſeeſt the Darkneſs which thou haſt eſcaped, but the Darkneſs remaining within thee. Thou viewеſt a thouſand gloomy Shades both in thyſelf and in the World, which, if Chriſt had not ariſen and ſhone upon thee, the Light of thy own Mind could by no Means have diſcovered. The Light of Life hath diſcovered many ugly Spectres of Sin, which, like Dragons in an impervious Den, lay lurking and defiling thy inmoſt Soul. And if the Darkneſs, which yet remaineth in thy Heart, be ſo dreadful and deteſtable; how horrible muſt that *outer Darkneſs* be, which is reſerved for them, *who know not GOD, and who obey not the Goſpel of our Lord Jeſus Chriſt?*

Though Chriſt be Glory and Light in himſelf; yet frequently the Clouds of Corruption or Unbelief in the Believer intercept his gracious Rays from the Soul. Like *Pharaoh*'s Chariot without Wheels, he then goes on but heavily. When he has little Light, he generally has but little Warmth. The Heart grows ſluggiſh; and every Difficulty drives him to Diſtreſs. He ſlips the Anchor of Hope, and quits his Hold of Patience. But the Lord does not leave him. Satan, the World, and the Fleſh, would ſift him about, and ſoon ſift him out too; did not the *Glory of Iſrael* prove his Rearward. Chriſt guards the Rear of his People, as well as guides them in Front. He is even a *Wall of Fire* round about them; and none of their Enemies can annoy them, farther than he pleaſes, nor longer than he pleaſes. When the End of the Annoyance is anſwered; their Foes are quickly diſmiſſed.

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If Jeſus then, O Chriſtian, be *thy* Glory; ſhould'ſt not thou be *his?*—There is a Reciprocation, between Chriſt and his People, in many of his Offices. Walk, live, think, ſpeak, do all things, to his Glory. Thy beſt Intereſt is bound up in his Glory: Thou haſt no true Intereſt ſeparate from it. Whether thou art attended with eaſy things, or with things difficult to Fleſh and Blood; ſtill He is thy Glory, and thou muſt aim to glorify Him. Lean upon him for Will and for Strength to do it: And it is impoſſible for thee, if thou haſt Grace to lean in Faith, to lean upon him in vain. *He is faithful, who hath promiſed.* Set up thy Triumph then with the Believer of old, and ſay, JEHOVAH JIREH, *The* LORD *will provide*—will provide with Grace and Strength now, and with Glory and Peace for ever!

Why ſhould thy Spirit be diſmay'd,
And like the Bullruſh nod?
JESUS thy GLORY is thine Aid——
Come, truſt a faithful GOD.

NAME OF THE LORD.

BY the Communication of Names, if the Names be proper, we have the Knowledge of Perſons and Things. The LORD, therefore, ſuiting himſelf to our Capacities, hath communicated the Knowledge of Himſelf, and of his gracious Purpoſes towards his People, by a great Variety of Names, which admirably

expreſs them. Hence it is, and by the Knowledge of theſe Names, which are but meanly underſtood by the Generality, that the Goſpel of the Old Teſtament was as finely drawn and as glorioufly deſcribed (eſpecially in whatever relates to the Perſons of the Godhead) as it is any where in the New. The Names, in the Bible, unlike our modern Denominations, are *deſcriptive*, not *arbitrary*. "Among the Creatures, *they* and *their Names* are two different Things; but, reſpecting the bleſſed GOD, IPSE *eſt* NOMEN EJUS, *et* NOMEN EJUS *eſt* IPSE; Himſelf is his Name, and his Name is himſelf." * We are accuſtomed, through the Poverty of human Language and Conception, to diſtinguiſh between GOD and his Attributes; and, in Tenderneſs to our Underſtandings, this Diſtinction is permitted in the ſacred Writings by GOD Himſelf. † But GOD and his Attributes are one. We ſpeak of the Wiſdom, Holineſs, Juſtice, Love, and Power, of GOD; but GOD is not a Being *endued* with theſe Perfections only: He *is* the Perfections themſelves. Man and his Knowledge are two things; but GOD, and whatever is prædicable of his divine Nature, is entirely one. That we do not conceive thus of Him, and form to ourſelves more exact Notions of the Simplicity of the Godhead from the things which occur to our Senſes, is, becauſe (as *Maimonides* juſtly expreſſed it) "the Defect of our Intellect, in apprehending Him, is like the Weakneſs of our Sight in beholding the Sun: That great Luminary yields too ſtrong a Light for our viſual Faculty; yet the Fault is not *in it*, but *in us*." ‡.

* *R. Baraçhiel* apud ROBERTSON. in *Diſſ. ante Theſ.* GALAT. *de Arc. Cath. Ver.* l. iii. c. 16. See alſo Jer. xvi. 21. and Micah vi. 9. This laſt Text, inſtead of, *And the Man of Wiſdom ſhall ſee thy Name*, has perhaps been better rendered, *For thy Name ſhall ſee that which is*; i. e. (ſays the learned *Theoph. Gale*) "thy moſt ſacred Majeſty and Eſſence ſees all things as they are." *Court of Gent.* Part iv. p. 312.

† דברה תורה לשון בני אדם: "The Law ſpeaks (ſay the Rabbins) in the Language of Men."

‡ MAIMON. *Port. Moſis à* Pocock. p. 256.

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The *Names* of GOD were intended to communicate the Knowledge of GOD Himſelf. By theſe we are enabled to form ſome ſcanty Ideas of his eſſential Majeſty, Goodneſs and Power, and to know both in *whom* we are to believe, and *what* we are to believe of Him. But the ſaving Knowledge of GOD, which widely differs from the ideal or ſpeculative, is only attainable by *Jeſus Chriſt*; for *no man knoweth the* FATHER, in that mode, *ſave the* SON, *and he to whomſoever the* SON *will reveal him.** We could not know GOD, ideally, without the Medium of Words or Sounds; becauſe we areanimal, as well as ſpiritual, Creatures: And we could never know Him, ſavingly and to our comfort, without ſuch a Medium as CHRIST; becauſe we are fallen and ſinful Creatures. Hence he is of GOD to us all, that *we* can hope for or enjoy from GOD; and we are in Him to GOD all, that his Sovereignty and Juſtice can require of us.

As the Phraſe, NAME OF THE LORD, is never doubted to belong to JEHOVAH OF HOSTS himſelf; we may be ſure, if it be applied to CHRIST, that He is inconteſtably and really, with reſpect to his ſuperior Nature, true and very GOD.

Nobody, believing the New Teſtament, will deny, That *Jeſus Chriſt* is the *Redeemer*, who obtained *eternal Redemption* for his People. But, ſays the Prophet, *the* NAME *of our* REDEEMER is JEHOVAH SABAOTH, *the Holy One of Iſrael.* † The NAME of CHRIST, therefore is JEHOVAH SABAOTH, or LORD OF HOSTS.

The NAME OF THE LORD was to *dwell* among his People. ‡ But CHRIST, ſays the Scripture, is to *dwell in their Hearts by Faith.* § CHRIST, therefore, is the NAME OF THE LORD.

Is *truſting* in the NAME OF THE LORD any Proof of the Divinity of that Name? The very ſame Confidence

* Matt. xi. 27. † Iſaiah xlvii. 4.
‡ Deut. xii. 11. &c. &c. 2 Cor. vi. 16. § Eph. iii. 17.

is

is mentioned to be in CHRIST: *In his* NAME (ſays the Apoſtle, following the Septuagint Tranſlation of the Bible) *ſhall the Gentiles truſt.* * This would be Blaſphemy and Idolatry, unleſs He were JEHOVAH.

Can the *Breath* or SPIRIT of the *Almighty* alone *give Life*; † and can his *Name* only, as *a ſtrong Tower*, ‡ *preſerve it?*—CHRIST is *the Life*, § the *Giver of it*, ‖ and his Redeemed *have Life through* (or *in*) *his Name.* ¶

Is the NAME OF THE LORD *great in Might*, ** and able to ſave? By the NAME of JESUS, *through Faith* too *in his Name*, a Man, lame from his Mother's Womb, *was made whole.*

In a Word, there is not a Title, an Attribute, a Perfection, or Power, aſcribed to the GOD of Hoſts; but which, relatively, declaratively, or actually, was claimed by *Chriſt*, expreſſed of him, or manifeſted by him. So full is the Teſtimony of the Scriptures upon this Particular, that one is almoſt aſtoniſhed at that Effrontery, which profeſſes to believe in the Volume itſelf, and yet denies what the Volume ſo plainly declares. Every Name alſo contains a Doctrine of the Goſpel; and the particular Doctrine is illuſtrated by the Name.

* Comp. Iſaiah xlii. 4. and Matt. xii. 21. † Job xxxiii. 4.
‡ Prov. xviii. 10. § John xi. 25.
‖ John x. 38. ¶ John xx. 31.

** Jer. x. 6. So *Solomon*; *The* NAME *of the* LORD *is a* STRONG *Tower.* Prov. xviii. 10. The Greeks ſeem to have made the ſame Application of the Word NAME, ὄνομα *quaſi* ὀνεομα, *à juvando, ut cujus uſu rem agnoſceres.* LEIGH. *Crit. Sacr. in* ὄνομα. In like Manner, according to *Aulus Gellius* (l. v. c. 12), the *old* Latins called their principal Deity JOVE *à juvando*, though 'tis more probably derived from JEHOVAH; and, by joining it to another Word, they termed him Father, *Jovis Pater*, and, corruptly, *Jupiter.* So *Mars Pater* was contracted into *Marſpiter*: And *Jovis Dieſpiter* was *Diei et lucis Pater*, the Father of the Day; or, by another Name (for the later Idolaters, *Egyptians*, *Greeks* and *Romans*, made a ſtrange confuſion in the Names of their Gods), *Apollo*, or the Sun. *Minerva* was an abbreviation of *Meminerva*, which *Porphyry* aſſerts to have been that [imaginary] Virtue in the Sun, which ſupplies every Mind with Memory and Wiſdom. Vide MACROB. *Sat.* l. 1. c. 17.

This

This Argument might be purſued to a far greater Length, both in the Words of the Scripture, and by the Analogy of its Doctrines and Truth. For

CHRIST could not be ſtyled the NAME OF JEHOVAH, or NAME JEHOVAH; or *have Life* IN HIMSELF; if the Divinity and Self-exiſtence of JEHOVAH were not in him: Nor, without that Divinity, could he effect the Salvation of his People. The NAME *of* JESUS could not be ABOVE EVERY NAME *that is named, not only in this World but alſo in that which is to come*, but in reſpect to ſome Exiſtence in JESUS, which is or can be in no other Perſon, or Name. Yet, as GOD, He has a Name; but it is above every Name: he has Power; but 'tis above Power: in ſhort, he is above every thing, which ſubmits to the Expreſſion of human Words. By his *divine* Nature it is, that the Saviour is *eſſentially ſuperminent*; and, *by taking the Manhood into GOD*, his human Nature is inveſted with unutterable Dignity. As the great Θεανθρωπος, or GOD-Man, he poſſeſſes equal Glory with the FATHER and SPIRIT, is become the Wonder and Worſhip of Angels, is entitled to the Adoration of his Redeemed, is the Lord of every Creature, and the Dread and Aſtoniſhment of thoſe, *who are reſerved in Chains of Darkneſs unto the Judgement of the great Day*. He is the NAME of the LORD, in being the Deſcription, or *Image of the inviſible GOD*,* and the Means by which the divine Eſſence would be known by Man. He is alſo termed the NAME of GOD, or ALEHIM; becauſe he is a *Party* in the everlaſting Covenant, and the *Surety*, by whom, as to its conditional Tenor, it was to be accompliſhed and glorified. And he is ſometimes called *the* NAME, emphatically; becauſe he poſſeſſed an all-ſufficient Energy, in his *divine* Nature, to ſupport what he had aſſumed from the *human*, in thoſe terrible Conflicts which he ſuſtained, as Mediator, from the Juſtice of GOD, the Wickedneſs of Men, and the Fury of Devils.

* Col. i. 15.

From

From all this it appears, that as (according to the Prophecy) the NAME of JEHOVAH was to be in the REDEEMING ANGEL;* ſo, from the Neceſſity of the Caſe, *GOD was in* CHRIST, *reconciling the World unto himſelf, and not imputing their Treſſpaſſes unto them.* It was a Work too great for a Creature; and therefore the Creator performed it himſelf.

We loſe much Sweetneſs and Profit in reading the Old Teſtament, when we read this Name, and many others (as the Deiſts and modern Jews read them), without reference to the great Redeemer, and with no relation but to a ſort of univerſal, ſimple, Eſſence, or Deity. The Idea, however it may anſwer for philoſophical Views, is neither ſcriptural nor divine. The Godhead, out of CHRIST, or unmediated, is *a conſuming Fire:* And Man, like the Ground which was curſed for his ſake, is naturally fruitful only in Briars and Thorns. What would enſue, then, upon a Conjunction of theſe?

Conſidering CHRIST, which indeed we ought, as JEHOVAH; his *Name is like Ointment poured forth* in all the Scriptures; becauſe *all the Scriptures*, as himſelf hath ſhewed, might be *expounded concerning his Name.*† They are every where full of CHRIST; and, if we were full of Him too, we ſhould ſee more, and enjoy more of him in them. His Name is excellent in the Scriptures; and, if we had made greater Attainments *in the Excellency of his Knowledge*, we ſhould be ready to ſay of him, with *David*; O JEHOVAH *our* ADONAI, *how excellent is thy* NAME *in all the Earth! The* very Life, Subſtance and *Spirit of Prophecy is the Teſtimony of*, or concerning, JESUS;‡ without which, for its Object and End, it would not only have been futile, but falſe as futile. There could have been no Purpoſe, for which the Scriptures

* Exod. xxiii. 21. † Luke xxiv. 27.

‡ Rev. xix. 10. The Words are otherwiſe tranſlated in our Bible; but the Critics have juſtly obſerved, and among them Dr. HURD (now Bp. of *Litchfield, &c.*), that the Text, according to the Greek Idiom, ſhould have been tranſpoſed as above. See Dr. HURD's 2d. Serm. *on the Study of the Prophecies.*

ſhould

ſhould have been written at all, but for the Purpoſe of diſplaying Man's Redemption; and, therefore, if their principal Scope had not been to exhibit the Redeemer, they would have been either impertinent Fables or idle Curioſities. They might have amuſed us, like the Writings of the *Literati*; but they could never have made us happy, or *wiſe unto Salvation.*

There are ſuch Riches for thee, O Believer, in this and other Declarations of thy precious *Immanuel*, as are innumerable and full of Glory. *How great is the Sum of them?* They are more than Words or Numbers can expreſs. They are altogether infinite. The Riches of this World, in their largeſt Share, are ſoon counted; and, when we have counted them, muſt ſoon be loſt. It will in a ſhort Time be of very little Conſequence, whether our Station in this Life has been conſpicuous or mean, and whether our Circumſtances below have been affluent or penurious. If *Horace*, an Heathen, could compare the Differences of Fortune to the ſailing through Life only in a larger or a ſmaller Veſſel;* why ſhould the Chriſtian be anxious about the Gilding of his Boat, or the Beauty of its Form? The Haven ſhould be moſt in his Eye. *Cicero* ſays, that many of the Antients, meaning the Heathens, could look down with Contempt upon worldly Advantages, and worldly Joys.† They ſaw them to be poor, and periſhing. But the Riches, the unſearchable Riches, of *Chriſt*, are as infinite in their Duration, as in their Multitude and Value. Poſſeſſing theſe, the poor Man may ſmile in Pity upon a thouſand glittering Toys, which only ſhine without, and are nothing but Rottenneſs within. By the Enjoyment of theſe, he will ceaſe to envy him, whoſe Way ſeems to proſper upon Earth, knowing how ſoon it muſt end in Vapor, and be had no more in Remembrance. And indeed, almoſt without this better and more enduring Sub-

* ——————————— *ego utrùm*
Nave ferar magnâ, an parvâ, ferar unus et idem.
HOR. *Epiſt.* l. ii. e. 2.

† *De fin. bon. et mal.* l. v. §. 73.

ſtance,

ſtance, there is but little Reaſon to grudge the Rich and the Mighty of this World their "lying Vanities;" when we ſee, how they are diſtracted with a thouſand idle Ceremonies and vexatious Nothings; how much of their fleeting Time is torn from them by others, and how little of it they can employ (even if they would) for GOD or for themſelves; how they are haunted with endleſs Caprices, Cares, Dangers, and Purſuits; and how ſoon their beſt Goods, if unſanctified, will prove their ſoreſt Evils. "The rich (ſays a good Man) are as prone to "deſire ſomething which they have not, as the Poor; "and they, who have moſt to loſe, have moſt to fear:* And it was a juſt ſaying of *Theognis*, in *Stobæus*; "that "many more periſh by the Fullneſs of worldly Riches, "than by the Want of them."† Beholding all the Tortures of great Men's Ambition, Pride, and Folly; they appear Objects, rather of Pity and Concern, than of Envy and Adulation: And eſpecially if we add this awful Inquiry of our Lord; *How hardly ſhall they, that have Riches, enter into the Kingdom of GOD?* On the other Hand, thy Poverty, O Chriſtian, and thy very keeneſt Diſtreſſes, are one and all working together for thy Good. They may work in thy Sorrow now, becauſe, for wiſe Purpoſes, it is needful for thee; but they ſhall all together end in thy Glory and Joy. The NAME of CHRIST, therefore, thus diffuſing a thouſand Sweets, and yielding Supports for fainting Souls above all the Horrors of Evil, cannot but be precious and deſirable; nay, muſt be infinitely dear and delightful.

Seek then all thy Refuge in CHRIST, whoſe holy Name thou haſt the Honor to bear. "In the Name of JESUS the whole Goſpel lies hid;" and ſo ſhould all thy preſent and eternal Hopes. Let thine all be laid upon CHRIST, who beareth thy *Name upon the Palms of*

* See the Rev. Mr. *Newton*'s Letters, under the Signature of *Omicron*. Let. 22. The experienced Chriſtian, who has not read them, will find a *Feaſt of fat things* in peruſing this little Compendium of experimental Divinity.

† Serm. xciii.

his

his Hands, and, that it may be indelible, hath even *engraved* it there. * Bear his Name, in return, upon thine Heart. Thou wilt ſoon find it thy Happineſs, and thy Heaven. None but Believers can know the Bleſſedneſs, the Safety, and the Joy, of having no ſpiritual Life or Hope, and of ſeeking none, but what is laid up and *hid with* CHRIST *in* GOD: And even *they* know it but too imperfectly. This is *the new Name written, which no Man knoweth, ſaving he that receiveth it:* † The *old Name*, the carnal Nature from *Adam*, was but the Title to Death. No Man can borrow an Idea of that Joy, *with which the Stranger intermeddleth not*, but by taſting it. The NAME *of his GOD is written* upon the Believer; and he is conſecrated an immoveable Pillar in his heavenly Temple. ‡ Not the meaneſt deſtined Stone of that ſacred Pile, hewn out of the common Maſs and prepared below, can poſſibly fail of obtaining its no leſs deſtined Place above. *Solomon*'s Temple could not have been complete, if a Nail, or an Hinge, or the ſmalleſt Utenſil, had been loſt; and the far more ſacred Temple of JESUS, of which the other was but an *humble* Type, ‡ ſhall never be deficient of one ſingle Member, which divine Wiſdom and redeeming Grace have always deſigned it to bear. Chriſt, like a wiſe Maſter-Builder, counted the Coſt; and, like an able Architect, planned and modelled his whole Pile. He left nothing to Contingencies, either as to Expence, Materials, or End. His *Name* is marked upon every Pillar and Beam, and indelibly graven upon every Utenſil and Stone. They cannot be loſt, unleſs He, who is all-wiſe and almighty, can be ſaid to loſe them. *The Gifts and Calling of GOD are without Repentance.* The Names of the Redeemed *Satan* may endeavour to *blot*, as to *their* Perception; but he can never *blot out*, as to GOD's Intention. They are *written in the Lamb's Book of Life*, and

* Iſaiah xlix. 16.
† Rev. xi. 17.
‡ Rev. iii. 12.
§ 1 Kings viii. 17.

enrolled

enrolled in the Archives of Heaven. Nay, they are graven, with an iron Pen, in the Rock of their Salvation forever. Jesus's Name ſtands at the Head of their Names; and the ſacred Roll, which keeps *his* inviolate, muſt preſerve *their*'s inviolate alſo. The Finger of GOD wrote them; and the Power of GOD will preſerve them.

Well, then, might this Song be ſung in the Land of *Judah*, and from the Heart of every Believer; *We have a ſtrong City; Salvation will GOD appoint for Walls and Bulwarks.* * And well may thy Heart, O Reader, if this be thy Portion, exclaim; *I will extol thee, my GOD, O King, and I will bleſs thy* Name *for ever and ever.* † GOD did all that he hath done, in the Way Salvation, for thee. For *thee* He formed a Throne in Heaven, and will one Day welcome thee there. For *thee* He ſent down his Son to the Earth, and redeemed thee from the Curſes upon it. For *thee* he vanquiſhed Death and Hell, confounding the Powers of Darkneſs, all intent upon thy Ruin, and fraught with every Means to deſtroy. GOD could ſpare nothing dearer than his Son; and, for *thy ſake*, He did not ſpare him. Rejoice then in the Name of thy Covenant GOD. They, who know that Name, behold ſuch Goodneſs and Mercy, ſuch Righteouſneſs and Truth, ſuch Glory and Infinitude, in it, that they muſt, they will, they ſhall, rejoice in it for ever. Sing with the Pſalmiſt (for thou haſt equal Cauſe), *According to thy* Name, *O GOD, ſo is thy Praiſe unto the Ends of the Earth: Thy Right-hand is full of Righteouſneſs. Thy* Name *only is excellent, and thy* Glory *above Heaven and Earth!*

* Iſaiah xxvi. 1. † Pſalm cxlv. 1.

WORD

WORD OF THE LORD.

THIS is a Title peculiarly applicable to the Lord *Jeſus Chriſt* throughout the Bible. The Jews, before his Advent, underſtood by this Epithet the great *Meſſiah*; and their Commentators generally adopted the ſame Idea, and aſcribed to him all the eſſential Attributes of the Deity.* The Term ſignifies not barely a *Word ſpoken*, as an Effect or Emanation; but the *Reaſon* or *Wiſdom ſpeaking*; the active Cauſe or Energy, accompanying what is ſpoken; and the Medium, by which it is known. "He is the *Wiſdom of GOD*, ſay ſeveral of the Fathers, conſidering him in his Præ-exiſtence before all Worlds; and ſo he is compared to ſilent Thought reſting in the Mind: And he is the *Word of GOD*, conſidering him in [or to be in] his incarnate State; and ſo he is compared to outward Speech, whereby he reveals the Father to us." †

* *Jonathan* the *Chaldee*, and other Jewiſh Expoſitors, tranſlate ſeveral of the divine Names by מימרא, the WORD or SPEECH, by which (as *Bythner* obſerves in his *Analyſis*, Pſalm ii. 4. where the celebrated Chaldee Targum hath rendered אדני *Adonai* by מימרא *Mimra*) they underſtood the *Meſſiah*, the eternal WORD of GOD. *Jonathan*, in particular, not only ſays, that by the WORD of JEHOVAH is to be underſtood the *Meſſiah*, but alſo that the *Meſſiah* is JEHOVAH. Vide GALATIN. *de Arc. Cath. Ver.* l. iii. c. 4. GROT. *de Verit.* &c. l. v. §. 21. SPANH. *Elench. Hiſt. Theol.* p. 169.

† Dr. GUYSE upon John i. 1. *Notes.*

He is called the *Logos*, or *Word* (ſays *Luther*), not only as the Begotten of the Father; but becauſe by him the divine Decree, concerning the Creation and Arrangements of the Univerſe, and concerning the Redemption of Man, was *ſpoken* and *declared*.* He was *the Word*, of whom, and by whom, the Prophets preached; for he was the Sum and Subſtance of their Teſtimony, the Author and End of all their Revelations. He was *the Word*, which the Apoſtles heard and knew; for they had nothing to ſay of their own, and deſired to *know nothing but Jeſus Chriſt, and him crucified*. In the former, Chriſt was the *Word* of Promiſe and Prediction; and, in the latter, of Hiſtory and Narration: In both he appears, and will for ever appear, the *Word* of Faithfulneſs and Infallibility.

This Title WORD of the LORD is not, therefore, to be conſidered in the modern Acceptation of the Term, as a mere *Sound*, a Vibration of the Air, and nothing more; but as that living Medium between the Mind of JEHOVAH and the Intellect of Man, without which there could be no Communion in the two Natures. As there could be no Reciprocity of Ideas between Man and Man, without the Intervention of known and ſignificant Words; ſo Chriſt, being the Thought or Mind of the GOD-head ſubſtantially expreſſed, is the common Connection and Point of Unity between the corporeal and ſpiritual, the viſible and inviſible, Worlds. He is the *Dayſman* † between GOD and his People: He is in the Place of his People to GOD; and he is the Repreſentative of the GOD-head to them. What GOD requires of his Choſen, he has engaged to perform for and in them; and what they need from GOD, he has equally engaged to ſupply. CHRIST alſo was not only the WORD of JEHOVAH, but JEHOVAH *the* WORD; and, therefore, able to expreſs and explain whatever was needful, concerning the divine Nature,

* MELCH. AD. in vit. *Georg. P. Anhalt.* p. 251.
† Job ix. 33.

the

the Covenant of Grace, and the Work of Grace for his Redeemed. 'Tis by their Redeemer, they have a Being and Well-being; and to his Grace and Mercy they are indebted, both for their Knowledge and for their Capacity to know.

That CHRIST is meant by this *Word*, is so obvious, and so inconteſtable, that very few arguments are requiſite to prove it: And it will appear equally evident, that the *Word* is *Jehovah*. Two or three Texts ſhall ſuffice.

1. That CHRIST is *the* WORD, the Apoſtle *John* informs us.

The WORD (who was in the Beginning, who was with GOD, and was GOD) *was made fleſh and dwelt among us.* *

But, ſay the Apoſtles *Peter* and *Paul*, JESUS CHRIST (his *Son*, his *holy One* who ſhould not ſee Corruption, and who was in the Boſom of the Father) *was made of the Seed of David according to the Fleſh.* †

Jeſus Chriſt, therefore, is the WORD.

2. That this WORD, Jeſus Chriſt, is alſo *Jehovah*, the Prophets will teach us.

By the WORD *of the* LORD (ſays *David*) *were the Heavens made*, and all the *Hoſt of them by the Breath* [Heb. SPIRIT] *of his Mouth.* ‡

But (according to *Nehemiah*, and many other Places of Scripture) JEHOVAH ALONE *made the Heavens.* §

The WORD, therefore, or CHRIST, is JEHOVAH.

Again.

I am JEHOVAH *that maketh all things*, &c. ‖

But, *all things were made by* CHRIST, the WORD, *and without him was not any thing made, that was made.* ¶

CHRIST, therefore, is JEHOVAH.

Once more.

* John i. 1, and 14.

† Acts ii. 27, 30. Rom. i. 3. John i. 18.

‡ Pſalm xxxiii. 6. This Text *Juſtin Martyr* and others conſider, as declarative of the three Perſons in the Holy Trinity.

§ Nehem. ix. 6. Pſalm xcvi. 5. &c. &c.

‖ Iſaiah xliv. 24. ¶ John i. 3.

Moſes ſaid to the Children of *Iſrael*; JEHOVAH *your GOD is GOD of Gods* [or great ones] *and LORD of Lords*, &c. *

John, deſcribing the Glories of the WORD of GOD and the LAMB, ſtyles him, KING *of Kings and* LORD *of Lords*. †

JESUS CHRIST, then, is JEHOVAH and GOD.

The Scriptures afford us Promiſes, ſufficient to exerciſe every Mode and Figure of Reaſoning, to form this grand Concluſion. The living WORD ſpeaks, and reveals, and promiſes, and acts, throughout the Bible; which indeed is called the Word of GOD only in reference to Him. He was the *Oracle*, which gave the Scriptures forth; and they all teſtify of him, as their Author and their Subſtance.‡ They have no Object, but *Chriſt*; and no End, but the Glory of the GOD-head in his People's Salvation. Dr. *Watts* no leſs juſtly than elegantly ſings;

'Twas this Almighty WORD, *that all things made*;
He graſps whole Nature in his ſingle Hand:
All the eternal Truths in Him are laid,
The Ground of all things, and their Head,
The Circle where they move, and Center where they ſtand. §

JESUS CHRIST is not only the WORD of GOD to declare his Glory, but the *Word of Life* ‖ (as the Apoſtle ſtyles him) from GOD, to reveal and effect the Redemption of his Choſen. He gives them Life, and Peace, and every Bleſſing. Whatever their Nature can want, or the GOD-head hath covenanted to beſtow; they have a Right, through his Promiſe, to receive from

* Deut. x. 17. † Rev. xvii. 14. xix. 13, 16.

‡ It is remarkable that דביר, the *Oracle*, or Place in the *Holy of Holies*, from which Reſponſes were made, when JEHOVAH was inquired of by his People, is derived from the ſame Root as THE WORD, of whom it was a ſingular Type; and it intimated to the *Jewiſh* Church, that GOD and his Will could only be known through the *Meſſiah* its Antitype, and the ſenſible Mediator. To this our Lord alludes moſt probably in John xiv. 6. and xvii. 8, 14, 17.

§ *Horæ Lyr.* p. 47. ‖ 1 John i. 1.

HIM

HIM, as their free and inexhauſtible Spring. They plead that promiſe in the Scriptures: And the Scriptures are to them a Word and an Oath of Promiſe. *They* teſtify of *Jeſus Chriſt externally*: *He* teſtifies of himſelf, by them, *internally*. Through the Agency of his Spirit, they are precious and efficacious Teſtimonies to the Redeemed, and are wonderfully adapted to every poſſible Circumſtance and Situation of their Minds. Without that Agency, they are dry and unoperative, either for the Life or Growth of Grace, and become an aweful *Savor of Death unto Death* in thoſe who reject them. Chriſt is their *Alpha* and *Omega*; and they are a *Book ſealed* without Chriſt. They begin with his Wiſdom and Power, and they end with his Faithfulneſs and Truth. All the intermediate Pages are filled with the Deſcription of his Perſon, Divinity, and Names; or with the Recital of his Providences in Nature, and of his Wonders in Grace. Theſe Circumſtances, ſo pregnant with Glory and Immortality, render the Bible the moſt delightful of all Books to the Believer in *Jeſus*. The Scriptures are full of Him, who inſpired them. And "a truly enlightened Conſcience (as the great "Biſhop *Stillingfleet* obſerved) diſcovers ſo much "Beauty and Glory in them, that they raviſh the Soul, "though it may be unable to give ſo full an Account "of this unto others, who want the Eyes to ſee that "Beauty with, which a Heart truly gracious hath.— "And the Evidence (contained in theſe Scriptures) is "then moſt convincing, when it is ſeconded by the "*peculiar Energy*, and *effectual Workings*, of the Spirit "of GOD upon the Souls of Believers."

To them that believe (as the Apoſtle ſpeaks) CHRIST *is precious* indeed. His *Perſon* is precious; his *Names* are precious; his *Word* is precious. He is JEHOVAH the Almighty; yet *Jeſus* their Saviour. As GOD and Man, in one Perſon, he is their *Immanuel* and their Brother. He ſhews them the Father; and, by him, they are united to the Father. Their Life, their Joy, their Hope, is altogether derived from, and centered in

him. *Whom have I in Heaven but Thee*, is their individual Cry; *and what desire I upon Earth in comparison of Thee?*—He is precious to them in his *Names*; because *they* wholly display his Nature and his Work. They are so many beautiful Notices of himself; and hold forth ten thousand Mercies and Blessings to their Souls. If *Adam* could give just Denominations to the Substances about him; surely the GOD of *Adam* can reveal a perfect Description of his own Nature by his own Names.—His *Word* likewise is precious to his People's Experience. It declares not only GOD's Existence in himself, but their covenanted Relation to GOD. Thus the *Word* of the Scriptures in *Christ* is all *Yea* and *Amen*; all *Affirmation* of Grace to his People, and all *Faithfulness* and *Truth* to bless them for ever. 'Tis a comfortable Thought to them, That He, who spake, and by whom all things were made; is the very same almighty Person, who came and wrought all things to redeem. Consequently, nothing can arise, superior to his Power, unknown to his Purposes, or contrary to his Design. What a reviving Consolation is here? JEHOVAH, who *fainteth not*, was and is in the lowly JESUS, *mighty to save*. His Salvation is not only the kindest and most benevolent Office, that his Nature could reveal to Man; but also the most indefectibly strong, and the most absolutely certain. Not a Tittle of it is left to Chance or Accident, or (what is just the same) to the Will and Caprice of the Creatures. Neither Men nor Devils can resist the Purpose of HIM, who changeth not. If it were possible, that all the Angels in Heaven, who are *great in Might*, should set themselves in Array to obstruct the Salvation of the weakest Believer in JESUS; their Efforts would be as impotent and ridiculous, as a Combination of some puny Animalcules upon a Leaf, to overturn the World. The Honor, the Engagements, and the Divinity of the GOD-man are engaged in this Event, and cannot be overthrown, till He is overthrown. FAITHFUL and TRUE are as precious Characters of this WORD of GOD,

GOD, as ALL-WISE and ALMIGHTY.* Theſe are ineſtimable Jewels in his Crown, which can never be loſt out of it. His *Strength* has been tried by all the Powers of Darkneſs for Ages, and his *Faithfulneſs* by his Redeemed from the Beginning of the World; and ſtill they are the ſame. The LORD is not weary of either.

The WORD *of* GOD is as *quick and powerful*, in this Day, as in any former Day; and muſt be ſo, as long as any Objects remain for its Exerciſe. It is alſo *ſharper than any two-edged Sword:* With the one Side, he cuts off his People *from* their Sins; and, with the other, he cuts down his Enemies *for* their Sins. *He ſate down and counted the Coſt* of his own Deſigns of Salvation; not like to fooliſh Architects, beginning without Eſtimate to build, and leaving off without Ability to finiſh. JEHOVAH *is the Rock, and his Work is perfect.*

To them that believe (as we before obſerved from the Apoſtle) CHRIST *is*, upon all theſe Accounts, *precious*, and *invaluably* precious.—Reader, aſk thy Heart; Is he precious to thee? Is he the faireſt of ten thouſand, and altogether precious?—'Tis a ſolemn, and an important, Inquiry; which, if thou doſt not make it of thyſelf, will one day be made of thee. Is the World precious to thee, and the Things of the World?—Haſt thou no Wiſhes, no Enjoyments, no Expectations, but in the World, and from the World? If ſo; then remember, whether thou art a Profeſſor or Non-profeſſor, what GOD hath ſaid; *If* ANY *Man love the World, the Love of the Father is not in Him.* † True Faith is enabled to overcome the World; but if thou art overcome willingly and habitually by the World; where is thy Faith? Or, at leaſt, where is its Uſe? And if thou haſt no Faith; by the Teſtimony of GOD himſelf, thou canſt never ſee his Face in Comfort. Mark well the Iſſue. 'Tis indeed a lamentable Truth, and what has given but too much room for the Sarcaſms of prophane Wits upon Profeſſors,

* Rev. xix. 11, 13, 16. † 1 John ii. 15.

That Many carry things ſo even
Between this World, and Hell, and Heaven,
Thinking to give Offence to neither,
They freely deal in all together;
And equally abhor to quit
This World for both, or both for it.

There are many high and vain-glorious Profeſſors, who can talk about Chriſt, and diſpute for Hours together upon the Peculiarities of his Goſpel, who, it may be feared, are little better than ſounding Braſs, and tinkling Cymbals. When their Sound is over, all is over with them. They profeſs in order to ſpeak, and they ſpeak to ſhew their Profeſſion. 'Tis well indeed they do; for, by any other Signs, we ſhould not be able to diſtinguiſh them from the reſt of the World. Too frequently their Converſation is a mean and unfriendly Detraction of the Abſent. It would be both evangelical and decent, if the great St. *Auguſtin's* Motto, for his Table-talk, was made a more general Rule for Company and Diſcourſe:

Quiſquis amat dictis abſentum rodere vitam,
Hanc menſam indignam noverit eſſe ſibi. *

Which may be rendered:

Whoever wounds an abſent Neighbour's Fame,
At my Repaſt no welcome Seat ſhall claim.

Many ſeem to ſeek Company, for the Purpoſe of ſhewing themſelves in Company; and ſuch never leave it, if they have their own Will, without drawing the Company into Debate and Diſputation. Juſt as if the ſhining in an Argument (though it too frequently happens, ſuch People are the moſt unfit of any by Temper and Education for the Buſineſs) was the right Way of

* See his Life by *Poſſidonius*, at the Head of his Works.

obeying

obeying the Precept, *to let our Light ſhine before Men.* Noiſy, verboſe, and inceſſant Declamation much oftener diſguſts, than edifies, the Hearts of the Hearers. What *Lactantius* ſaid of Wiſdom, may with great Truth be ſaid of Grace, the higheſt Wiſdom; *non in Linguâ, ſed in Corde,* It does not lay in the Tongue, but in the Heart. Beſides; 'tis no Part of a Chriſtian's Buſineſs, be he in public or private Station, to *ſhew himſelf*, and to diſplay his own little Attainments (for they are but *little* at the moſt): His Duty it is to ſpeak for his Maſter, and even then with *Meekneſs and with Fear.* "The Soul (ſays the excellent Archbiſhop "*Leighton*), that hath the *deepeſt Senſe* of ſpiritual "Things and the *trueſt Knowledge* of GOD, is moſt "afraid to miſcarry in ſpeaking of him, and is moſt "tender and wary how to acquit itſelf, when engaged "to ſpeak of and for him." * A Chriſtian's Life does not conſiſt in outward Diſpute or Babbling, but in inward Faith and Joy: And the ſureſt Way of loſing his own Comforts, is by an idle Debate, in which he would appear the firſt Actor, and diſplay his own Talents, under the Conceit of doing it for GOD.—*Non tali auxilio.*—Truth finds a better Advocate in the *Heart* and *Life* than in the *Tongue.* An Hypocrite may prate about the Goſpel; but the real Chriſtian alone can live the Goſpel. Never was the Pſalmiſt's Advice, and the Pſalmiſt's Practice, more neceſſary than in the preſent Day; *Stand in Awe, and ſin not: commune with your own Heart, and in your Chamber, and be ſtill.* SELAH, i. e. "Note it well."

The truly experimental Chriſtian knows, by the Witneſs of GOD's Word *without* him, and by the Witneſs of GOD's Spirit, witneſſing with his Spirit, *within* him, that, as his Life lies out of the World, ſo it lies hid with Chriſt, who will one Day make it appear in Glory. Chriſt is his Glory, therefore, in Life and in Death; and he is crucified and dead to the Oſtentation, and

* *Comment. upon* 1 Pet. iii. 15.

Vain-glory,

Vain-glory, of the Fleſh. He can ſing of Chriſt with an excellent dying Saint of old; *

Vivo tibi, ac morior; ſpes mea, vita, ſalus.

For Thee I live and die; my Hope, my Life, my All.

He feels the promiſed Witneſs within his Soul, giving him the Teſtimony revealed in the Scriptures, but unknown to the World. This Witneſs (as the Archbiſhop, juſt mentioned, obſerved) can come into the Heart; "whereas all other Speakers are forced to "ſtand without. That ſtill Voice within perſuades "more than all the loud crying without; as he that is "within the Houſe, though he ſpeak low, is better "heard and underſtood, than he that ſhouts without "Doors." This Witneſs teſtifies of Chriſt, and declares his eſſential Divinity, as the con-ſubſtantial Word *with* GOD, and the ever-living Word *of* GOD. This Witneſs reveals him to the Believer's Heart, draws out its Affections towards him, and plants himſelf as an abiding Inmate within his Soul. It ſhews, that *he* was made *for Chriſt*, and that *Chriſt* is given *to him*. This Witneſs carries him ſafely through his mortal Life, and will not leave or neglect him, in the Viſitation of Death. If *Maximus Tyrius* an Heathen could ſay, that "though the Weak deplore Death as an Evil, "and tremble at his Approach; yet he, who wiſhes to "be united to GOD, expects it with Complacency, "and meets it with Fortitude;" † what might a Chriſtian, all enlightened with Grace and Truth, pronounce concerning it? Hear what, perhaps, the greateſt Chriſtian, that ever lived, ſays upon the Matter, where he ranks it among the Church's choiceſt Mercies: *Death* (ſays he) *is your's*, as well as Life, or things preſent, or things to come; for all are your's. The Sting being removed, which is Sin; there is nothing but Peace to flow from Death to the Believer. Indeed to

* WOLFG. AMLING. *Melch. Ad.* vit, Theol. p. 753. † Diſſ. 1.

him

him, the Ceſſation of animal Life claims another Title; becauſe Chriſt hath *aboliſhed* what truly deſerves the Name of *Death* to his People. The Chriſtian may ceaſe to breathe, but he cannot ceaſe to live; becauſe he is in Him, who liveth for ever. In every Moment, and eſpecially at the laſt Moment, he may cry to his Father; "In thee, O Lord, is my Truſt, I ſhall never be confounded World without End. I have a good Hope becauſe of thy WORD, with which thou haſt healed my Soul. I ſhall praiſe thy Name for ever and ever!"

ARM, HAND,

AND

RIGHT HAND, OF JEHOVAH.

GOD hath made Nature, or at leaſt our World of Things, for the ſenſible Manifeſtation of his ſpiritual Grace. And if our mental Eye was more purged from the Film and Diſeaſe of Sin, we ſhould ſee, like *Solomon*, that both the Hyſſop on the Wall, and the talleſt Cedar in Lebanon, were appointed for this one Purpoſe, *That GOD may be glorified* IN ALL THINGS *through* JESUS CHRIST. Hence it is, that, as People grow in Grace and in the Knowledge of our Lord and Saviour, they ſee more of GOD's Hand in every Circumſtance of Life, and more of his Wiſdom and Deſigns of Love

in

in the whole visible Creation about them. 'Tis our Ignorance alone, which deprives our Hearts of the highest Degree of that Ravishment and Delight, which those only can conceive (though but in a low Degree), who have discovered the Agreements of Truth upon a laborious Investigation, or some Demonstrations in Science of high Importance and Concern. And if the Astronomer and the Mathematician can receive so intense a Pleasure, as some have received, from the mere Shadow of a Speculation; how much more exalted must the Happiness of the Christian be, when the Spirit of GOD, not only explains the Mysteries of the Kingdom to his Intellect, but seals upon his Soul a Demonstration of his eternal Interest in them?

The INVISIBLE *Things of GOD* (says the Apostle) *from the Creation of the World are* CLEARLY SEEN, *being* UNDERSTOOD BY THE THINGS THAT ARE MADE:* i. e. Things, invisible to the carnal Eye, are clearly seen by the enlightened Eye of the Mind; being understood, from the lively and sensible Description of them, in the Things that are made. The material World and its Objects are Pictures, in some View or other, of the Actings of GOD in the spiritual World. Upon this Plan, the lively Oracles of Truth appear to have been written. Grace takes Occasion from Nature to explain itself to those, who are the Subjects of Grace; and Nature retains a faithful Description, and exhibits a constant Lesson, to those Subjects, of what they are and of what they owe to HIM, who hath displayed such Wonders in the visible and spiritual World for their Salvation. Thus, to a gracious Heart, Nature is but a material Modification of divine Grace, or Grace acting in a lower Degree; though, to the World at large, it not only seems, but is, far otherwise.

Now, as we can neither borrow Ideas from others, nor conceive the Relations of Things to ourselves, but by the Objects of Sense around us, or through some sensible Medium; so the Objects, proper for conveying the In-

* Rom. i. 20.

telligence

telligence of divine and ſpiritual Things, and our Concern in them, are wonderfully ſelected for that Purpoſe throughout the Bible. Nor is this Knowledge founded upon occult Qualities in the natural Objects; but upon ſuch, as are obvious to common Diſcernment, and within the Comprehenſion of the meaneſt Capacity. The ſacred Tomes were not compiled for the Study and Inveſtigation only of the Learned, but equally, if not principally, for the Uſe and Benefit of the Unlearned and Simple; that every Heir of Grace, in both theſe Claſſes, might, without any Diſtinction, *be made wiſe unto Salvation.* *Lactantius* truly obſerved, That when GOD revealed his Word to Man, he only communicated that Sort of Knowledge, which was neceſſary for the Attainment of eternal Life: And as to thoſe Things, the Comprehenſion of which is either curious or prophane, He threw (as it were) a Veil over them, that they might be hidden. * Indeed; 'tis not the Greatneſs or Variety of human Knowledge, which can induce the ſmalleſt Ray of this ſuperior Wiſdom, or bring to its Poſſeſſors a ſubſtantial *Peace at the laſt.* Good Senſe, Genius, and the Acquirements of Literature, are undoubtedly deſirable Advantages for worldly Ends, and may be ranked among the moſt valuable Gifts of Providence. But they all periſh in the Oblivion of the Grave, and meet no higher Diſtinction from Death, than the uncultivated Simplicity of the Clown. *Grotius*, in his dying Moments, would have gladly parted with all his Learning, great as it confeſſedly was, for a Grain of that Grace, which dwelt in his poor ignorant good Neighbour, *John Urich.* Our great *Selden* likewiſe, upon his Death-bed, made the ſame Confeſſion with *Grotius* his famous Opponent, and profeſſed to Abp. *Uſher*, who viſited him; "That, notwithſtanding his vaſt Treaſure of Books and Manuſcripts, he could find Comfort in none, and reſt his Soul upon none, but the holy Scriptures." His very ſenſible and learned Friend *Whitelocke*, † upon the cooleſt Reflection, made the ſame Acknowledgement. The ſame

* *De Origine Erroris*, l. ii. c. 8. † See his *Swediſh Embaſſy.*

likewiſe

likewiſe has been made by many of the wiſeſt and moſt judicious Men in all Ages. Even a *Balaam* and a *Wolſeley* ſaw the Advantage of GOD's Service and Science, in a trying Hour, though they had ſpent their precious Time, and proſtituted their Bodies and Souls, in the Service of Sin. The idly ſcientific Labors of a learned Unbeliever's Life can only bring him to the Confeſſion, which *Solomon* made, and which the great *Fabricius*, on a Review of his immenſe Learning, repeated; *All is Vanity, and Vexation of Spirit.* "A Believer, ſays Bp. *Reynolds*, "though he be ignorant of all other Learning, yet, by "the Knowledge of *Chriſt*, will be a bleſſed Man; "whereas all the Learning in the World, without this, "will leave a Man miſerable. To know the whole "Creation, and to be ignorant of the Creator; to know "all Hiſtories and Antiquities, and to be unacquainted "with our own Hearts; to be good Logicians to other "purpoſes, and in the mean time to be cheated by *Satan* with Paralogiſms in the Buſineſs of our own Salvation; to be powerful Orators with Men, and never "to prevail with GOD; to know the Conſtellations, "Motions, and Influences of the heavenly Bodies, and "have ſtill unheavenly Souls; to know exactly the Laws "of Men, and to be ignorant of and rebellious againſt "the Laws of GOD; to abound with worldly Wiſdom, "and be deſtitute of the Fear of GOD which maketh "wiſe unto Salvation; — is all but a better kind of refined Miſery. The Devils have much more Learning than all this comes to, and yet are damned for "ever." *

The *Arm*, and the *Hand*, are natural Terms, when applied to the Ability of a Man, which expreſs his Capacity or Readineſs of *Power*. His *Right Hand*, being, from Uſe, the ſtronger and more expert, denotes the moſt perfect Exertion of that Power. Theſe are figurative Expreſſions of common Acceptation, for the Conveyance of theſe common Ideas. Agreeably to theſe,

* Serm. x. *on the Uſe of human Learning.*

we

we are to underſtand the Terms, when applied by JEHOVAH to Himſelf. As a Spirit, GOD is without "Body, Parts, or Paſſions;" but he employs this Language in Condeſcenſion to our feeble Capacities. It hath been juſtly obſerved, *Loquitur Deus ad Modum noſtrum, agit ad Modum ſuum*; GOD *ſpeaks* in *our* way, but *acts* according to *his own*. By his ARM, then, we are to underſtand, the *Extent* of his Power; as his *ſtretched out Arm*, or infinite Might, reaches to all Things: * By his HAND; the moſt minute, exact and perfect Workings of that Power, which deſcends to the Arrangement of the leaſt of his Diſpenſations equally with the greateſt: And by his RIGHT HAND; the brighteſt Diſplay of his Omnipotence and Majeſty. If the *Finger* of GOD, or the leaſt Exertion of his Strength, could create the Heavens; † who can preſcribe Bounds to the *Reach* of his *Arm*, or what is impoſſible to the *Strength* of his divine *Right Hand?*

But theſe Terms do not barely imply the *Omnipotence* of JEHOVAH: They frequently ſignify *Jehovah himſelf*. Whatever can be conſidered as an Attribute in GOD; *that* GOD *is*. Thus *Power* in GOD is his own *Eſſence*. The Creatures may have Power, but it is all derived from Him; and therefore Power in them may be conſidered as ſeparate from their Being: But GOD and his Power, however we may diſtinguiſh Cauſe and Effect, cannot be divided. He is a pure Act in himſelf; and his Will, Wiſdom, Power, and Eſſence, are all one and the ſame. We uſe the Word *Almighty* by itſelf, though an Adjective, to denominate his Eſſence, and with great Propriety; becauſe no Subſtantive, but what ſtands for the Eſſence, can be joined with it.

A *Word*, among Men (as hath been obſerved before), is the *ſenſible* Expreſſion, or at leaſt the *ſenſible* Medium, of an Idea; and, therefore, CHRIST is called the WORD of *Jehovah*, becauſe he is the *ſenſible* Medium, by which we

* *Brachium Domini eſt Dei Virtus, Deique Sapientia.* HIERON. Com. in Is. li. 12.

† Pſalm viii. 3.

receive

receive the Knowledge of *Jehovah*. He is alſo the *Wiſdom* of Jehovah; becauſe by him Jehovah hath ſhewn his Wiſdom in the Fabric and Deſignation of the viſible World: And, being Jehovah the Wiſdom in his divine Eſſence, he is called, in the Abſtract, *Wiſdom* itſelf.* He is likewiſe the *Power* of Jehovah; becauſe by him Jehovah, in the Creation of the World and at all Times ſince, hath ſhewed his Power to Men, and becauſe all *Power* is his *both in Heaven and Earth*. He is, therefore, called by the Apoſtle, not only the *Wiſdom* of GOD, but the *Power* of GOD, with a peculiar Manifeſtation to them that believe.† And if Chriſt be the Power of GOD, he hath a Right to the Emblems of that Power, and is juſtly ſtyled the *Arm*, *Hand*, and *Right Hand*, of JEHOVAH.

THAT Chriſt is thus poſitively ſtyled, and, being thus ſtyled, is *Jehovah* himſelf, reſpecting his ſuperior Nature; will appear from the Conſideration of a few Paſſages in Scripture.

Thou ſhalt well remember (ſays *Moſes* to *Iſrael*) *the mighty* HAND *and the ſtretched out* ARM, *whereby* JEHOVAH *thy* ALEHIM *brought thee out of Egypt.*‡ But *Chriſt*, the Angel which appeared to *Moſes* in the Buſh, is ſaid, in the New Teſtament, to have brought *Iſrael* out of the Land of Egypt.§ Chriſt is, therefore, the HAND and ARM, which *Jehovah* thus employed.

Who hath believed our Report (ſays the Prophet); and *to whom is the* ARM *of the* LORD *revealed?*‖ This Word ARM, with the whole Context, is expreſly applied to *Chriſt*, by the Evangeliſt in his Goſpel.¶

Thou haſt with thine ARM (ſays the Pſalmiſt to *Jehovah*) *redeemed* thy People.** But the Apoſtle declares of Chriſt, *that there is no Salvation* [or Redemption] *in any other; for there is none other Name under Heaven, given among Men whereby we muſt be ſaved.*†† CHRIST, therefore, was the redeeming ARM.

* Prov. viii. † 1 Cor. i. 24. ‡ Deut. vii. 19.
§ Acts vii. 36, 38. ‖ Iſaiah liii. 1. ¶ John xii. 38.
** Pſalm lxxvii. 15. †† Acts iv. 12.

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The Pſalmiſt is full in deſcribing the Glories of CHRIST, as the *Right-Hand* of JEHOVAH. A few Texts, for the ſake of Brevity, are referred to in the Margin.* Many might be added; but theſe may ſuffice to prove, that Chriſt is the *Arm*, *Hand*, &c. of *Jehovah*.

THAT this *Arm*, *Hand*, and *Right Hand*, of *Jehovah*, is *Jehovah* himſelf; will ſoon appear by other Texts in the Bible.

Awake, *awake* (ſays the Prophet), *put on Strength*, *O* ARM *of the* LORD; *awake as in the antient Days*, *in the Generations of old*. *Art thou not* IT [the Arm] *that hath cut* Rahab, *and wounded the Dragon?* *Art thou not* IT, *which hath dried the Sea*, *the Waters of the great Deep*; *that hath made the Depths of the Sea a Way for the Ranſomed to paſs over?*† But the Pſalmiſt ſays, that JEHOVAH *rebuked the Red Sea*, *and it was dried up*, *and led them through the Depths*.‡ This ARM, therefore, is JEHOVAH himſelf.

JEHOVAH (ſays the ſame Prophet) *hath ſworn by his* RIGHT HAND, *and by the* ARM *of his Strength*. NOW the Apoſtle tells us, that *becauſe* GOD *could ſwear by no greater*, when He made Promiſe, *He ſware by* HIMSELF. This Reaſon equally holds in Confirmation of all the di-

* Pſalm xvii. 7. xviii. 35. xx. 6. xliv. 3. xlviii. 10. lxxviii. 54. cxxxix. 10.

† Iſaiah li. 9. *Egypt* was ſo called, on account of its great *Power* and *Pride* in thoſe Days; and the *Dragon*, both here and in Ezek. xxix. 3. ſeems to imply the King of *Egypt*, who diffuſed the Poiſon of Vice and Idolatry, for which that Country was infamous from the earlieſt Ages. In a ſpiritual Senſe, the Text reveals the Deliverance, which *Chriſt* obtained for his Choſen, from the Bondage of Sin and Corruption, and from the Power of that *old Serpent*, the Devil, who hath infected the World.

By the wounding of the *Dragon*, or *Serpent*, may likewiſe be ſignified, and particularly to the Church at that Time, the Blow which Idolatry would receive, by the Manifeſtation of the ARM of the LORD, or the MESSIAH. Accordingly we are told, that Paganiſm declined in a ſurprizing Manner, upon the Promulgation of the Goſpel, by which the Adoration of the Creatures (among whom the *Serpent* was a capital Object with the oriental Nations) rapidly gave way to the Adoration of the Creator.

‡ Pſalm cvi. 9.

vine Promiſes; and therefore the *Right Hand* and *Arm*, by which JEHOVAH ſwears and engages himſelf for the Satisfaction of his People (for that is the Intent of the Oath), is and muſt be as *great* as JEHOVAH, or (which is quite the ſame) is JEHOVAH himſelf.

If *Chriſt* then be the *Arm*, *Hand*, and *Right Hand*, of JEHOVAH, we ſee the Conſequence, that he is, reſpecting his divine Nature, equal to JEHOVAH, and a Perſon in JEHOVAH.

Not only the *Power* and *GOD-head* of *Chriſt* are revealed under the Denomination of JEHOVAH's *Hand*, but alſo the *Mediation* of *Chriſt* between *Jehovah* and his People.

When *Moſes* * deſired to ſee the Glory of *Jehovah*, he was anſwered, that he ſhould not ſee the *Face* of GOD, becauſe no Man could ſee it and live; plainly intimating the Impoſſibility of a ſinful Creature's Approach to the Divine Majeſty, without a Mediator. In order, therefore, to bleſs this faithful Servant with the Viſion of *good Things to come*; the Hand of JEHOVAH, or ſome ſenſible Form of the ſecond Perſon (ſimilar in kind to the Appearances made to *Abraham* and *Jacob*), mediated, while the Glory of GOD paſſed by; and, when that Glory was paſt, gave him to ſee *finally* or *faintly*, either what Man could bear to ſee of the holy Splendor, or what remained to be revealed of *Jehovah* the Saviour in the latter Days. *Chriſt* was to *Moſes* a Cover from the jealous Holineſs of the divine Nature. *Iſaiah* had the ſame Knowledge of *Chriſt*, and was equally covered with *Moſes*, in *the Shadow of* JEHOVAH's *Hand*. † And the Pſalmiſt exhorted the Church *to ſhout for Joy*, becauſe JEHOVAH *defended* [Heb. *covered*] *them*. ‡

As the *Hand* is often uſed in the Scriptures for an Emblem of *Power*, ſo the Impoſition of Hands was an Emblem or Symbol of the *Delegation* of Power. Thus, *upon Chriſt*, was *the Hand*, or Power, of JEHOVAH *to be*

* Exod. xxxiii. 18, &c.

† Iſaiah li. 16. So *Jerom*; *Manus Domini* CHRISTUS *eſt*. Com. in Iſaiah lxvi. 14.

‡ Pſalm v. 11.

eſtabliſhed

eſtabliſhed; meaning, that to him, as the Man-Mediator, all Power ſhould be given both in Heaven and Earth. Prieſts and Rulers received their Commiſſions of ſpiritual and temporal Power, by the Impoſition of Hands; and, by the ſame inſtituted Emblem, Grace and the Appointments of Grace were conferred, upon various Orders of Men in the Church, at all Times.

It is truly ſurprizing, upon the Compariſon of Scripture with Scripture, how much the Divinity and gracious Offices of the Mediator, in all the Variety of Language and Sentiment, are interwoven (as it were) into the minuteſt Circumſtances, Incidents, and Declarations, of the Bible. They ſeem (if one might uſe the Phraſe) the very Life and Soul of the Scriptures. Without this particular Tenet of Chriſt's Divinity, delivered with ſo much Care and apparent Solicitude, there ſeems no Coherence in the ſeveral Parts of the ſacred Volume, no Dependence to be made upon the Redemption it reveals, nor any Reliance upon the Promiſes it has given. A Chaös of Doctrines and Abſurdities, as unworthy of divine Revelation as contrary to human Reaſon, would ariſe in View; and all the Hopes, Sufferings and Comforts of holy Men, in all Ages, would only appear as the idle Reſults of diſtempered Brains.

Thanks be to GOD; the Faith of Chriſtians may ſecurely reſt upon a ſure Foundation. CHRIST is JEHOVAH, who changeth not. They may call him ſo, and worſhip him as ſuch; ſince the very Angels do the ſame. An haſty *Arian* has confidently told us, that Chriſt is not called GOD throughout the Scriptures. In thus ſaying, he gives the Holy Ghoſt the Lye direct, and tacitly accuſes all the holy Angels of Idolatry. The FATHER ſaith unto the SON, *Thy Throne*, O GOD, *is for ever and ever*; and in Heaven he utters, *Let* ALL THE ANGELS of GOD *worſhip him.** And if the FATHER declare our *Jeſus* to be GOD, and alſo LORD;† and if all the Angels in Heaven worſhip him as GOD; ſurely

* Heb. i. 6, 8. † Ibid. v. 10. *Thou*, LORD, *in the beginning*, &c.

his People may gratefully adore Him. Some of them *did* worſhip Him, *unrebuked*, in the Days of his Fleſh; which certainly He, who anſwered the Devil by ſaying, *Thou ſhalt worſhip the* LORD *thy GOD and him only ſhalt thou ſerve*, would never have ſuffered; if he had not been *that* ſame LORD and GOD, who had this Right of Adoration. But ſuch is the Blindneſs of *unſtable Men*, that the plaineſt Texts cannot ſatisfy them, when under the Power of their own Infatuation. Such Perſons might well conſider, if the Offer of falſe Praiſe deſerve Wrath, as in the Caſe of Idolaters; what may *they* expect, who aim to rob GOD's coëqual Son of the Honors due to his Nature, his Work, and his Word? If the Man be pronounced *accurſed, that maketh Fleſh his Arm* * (as *they* muſt do, who talk of *Chriſt* as a *human* Saviour); what will become of the Man, who traduces the ARM of JEHOVAH, and *thinks him to be altogether ſuch an one as himſelf?* †

The real Believer hath not thus learned *Chriſt*. In a *doctrinal* View, he hath been taught by the Spirit and Word of GOD, that nothing, ſhort of Omnipotence itſelf, could poſſibly have atchieved ſuch mighty Works, as were neceſſary to complete his Salvation. He clearly ſees, that eternal Life could not have been purchaſed but by eternal Merit, nor brought in with ſo much Exactneſs and Certainty, but by a Being, in his own Nature, omnipotent and ſupreme; And that, as infinite Effects præſuppoſe an infinite Cauſe, the Redemption and Glorification of Man, being in themſelves perpetual and above the Agency of Creatures, reſult only from *Jeſus Chriſt*, as he is GOD over all, bleſſed for ever.

In an *experimental* View, the Chriſtian hath other Tokens of his Saviour's Omnipotent Arm. He hath experienced a Tranſlation from the Kingdom and Dominion of Satan into the Kingdom of GOD's dear Son; and he daily finds a Reſcue from his inward or his outward Foes. The Chriſtian is born again to be

* Jer. xvii. 5. † Pſalm l. 21.

a Con-

a Conqueror, and more than a Conqueror, not in his own Might, but *through Him that loved him.* The World allures or annoys; but he gets a Victory, a daily Victory, over its Frowns and its Snares, through Faith in his Redeemer. The Fleſh hath its Suggeſtions; but the Thoughts of his Heart are brought into the ſweet Captivity and Rule of *Jeſus.* The Devil, like the ſtrong Man armed, would fain recover his Goods; but *Chriſt*, who is ſtronger than the ſtrong, binds up his Arms, and bids the captive Soul be free. In ſhort, the Chriſtian, being beat out (and much beating out he requires too) of his own Strength and Righteouſneſs, gives himſelf up to the Conduct, Will, Strength, and Righteouſneſs of his Redeemer. This is the Effect of that genuine Humility, which the right Conviction of Sin hath planted in his Heart. When this Humility acts moſt, then he is ſafeſt; becauſe the humbler he is, the more he leans upon the Strength of his Saviour; and, when he leans moſt upon the Strength which is almighty, he can do moſt. He hath moſt Life in Ordinances, in Communion, in Duty, in every thing.

If one were to draw the Pourtraiture of a Chriſtian, this probably would come near to his Deſcription. —He is one, who, in *Doctrine*, believes that the three Perſons in JEHOVAH are equally engaged in the Accompliſhment of his Salvation; that the Love of *Father*, *Son*, and *Spirit*, is but one Love, directed to the three Objects of their reſpective Offices in him; namely, Creation, Redemption, and Regeneration, completed in his eternal Glorification; that he was choſen freely to this Mercy, when it was loſt by *Adam* to his Nature; that he is juſtified, only, and entirely, and at once, by the Obedience of *Jehovah*, in human Fleſh, to that perfect Law, which Man was created to obey but had broken; that he is ſanctified in Jeſus Chriſt through the Spirit; and by him ſhall everlaſtingly be ſaved.—The Chriſtian is one, who, in *Experience*, looks *into* himſelf only for Humiliation, and *out* of himſelf for all his Happineſs. He perceives, and often

very woefully, that he has not the Power of thinking, ſaying, or doing, one good thing; and that, however ſpecious many moral Acts may appear to the World, there is nothing intrinſically holy, but what is brought into him and maintained in him by the Agency of the HOLY ONE. *Body*, *Soul* and *Spirit*, * therefore, he meekly ſurrenders to his GOD, for Time and for Eternity. He diſtruſts his own Wiſdom and Will in all Caſes, from a juſt Perſuaſion, that what is perverſe in its own Nature can only lead him aſtray. His whole Security from Falling he founds upon his GOD; and accordingly he flies to Him in all his Temptations and Diſtreſſes, great or ſmall. He feels himſelf a poor weak Creature, that cannot ſtand a Moment, and is, therefore, never eaſy, but when he *leans upon his Beloved*. He is well acquainted with this Truth, uttered by a good Man, That, "with GOD, the Moſt of "Moſts [in oppoſition to himſelf] is leſs than nothing; "but, without Him, the Leaſt of Leaſts is too great a "Burden." † And he hath that Joy and Peace in his Saviour, which he knows the World can neither give

* 1 Theſſ. v. 23. Πνευμα—Ψυχη—Σωμα. The Apoſtle, writing to Greeks, uſed this tripartite Diviſion of human Nature, which was the prevalent Opinion taken from *Plato*, in order to expreſs more amply, that every Faculty, corporeal or ſpiritual, ſhould be devoted to GOD.—Some have been much puzzled at the Diſtinction between *Spirit* and *Soul*, and have ſuppoſed, that the Apoſtle referred to two different Principles beſide the *Body*. *Gallaſius*, in his Annotations upon the 5th Book of *Irenæus* (c. ii. §. 5.) juſtly obſerves, That the Apoſtle only meant to expreſs the *two Faculties* of the ſame immaterial Principle—the *Underſtanding* or *Mind* by the Word *Spirit*—and the *Affections* or *Will* by the Word *Soul*. As though it had been ſaid, that we ſhould aim to think nothing by our *Minds*, to deſire nothing in our *Hearts*, and to do nothing with our *Bodies*; but what may tend to GOD's Glory. The ſame Diſtinction prevails, in the Old Teſtament, in the Words רוח *Spirit*, and נפש *Soul*; but they both pertain to one and the ſame incorporeal Exiſtence, which forms the Life, and is the Glory, of the Body. The like Remark may be made of the *Animus* and *Anima* of the *Latins*; the former correſponding with the Νους, and the latter with the Ψυχη of the *Greeks*.

† FLEMING's *Script. Truth.* p. 248.

nor

nor take away.—Advert to his *Manners* and *Converſation*. He attends the Ordinances of the Goſpel, becauſe in *them* he finds Refreſhment and Strength to his Soul. He hears the Word with Solemnity, comes with Seriouſneſs, and departs with Gravity. Not glad, when Service is performed, to commence *Buſy-body in other Men's Matters*, * or to enter into the frothy Diſcourſe of idle Tongues. Like *Mary*, he is willing *to treaſure up* the Goſpel *in his Heart*, without evaporating its ſweet Savor by Impertinence and Diſſipation. Collected and retired in himſelf, he aims to be inoffenſive to others. Without Parade he is religious, and ſerious without Severity. Never wiſhing to be forward in Diſputes, he is ever deſirous of ſupporting the Truths of GOD, in a way that may pleaſe GOD. He ſeeks not to obtrude upon or aſſume over others; but, with modeſt Chearfulneſs, wiſhes to elevate Religion in the Eyes of Men; bearing with *their* Infirmities, from the deepeſt Conviction of *his own*. Above all things, he delights in the Company of HIM, who ſpeaks as none other can ſpeak, and (to uſe an old Paradox) "is never leſs alone, than when he is alone." He is never ſatisfied "to part with his private Duty, till he has found Communion with GOD in it; and, when he has found that, he perceives ſuch a Sweetneſs and Savor in it, as to make it not eaſy for him to go forth again into the World."

Theſe are ſome principal Outlines of the Chriſtian, in his *Faith*, *Experience* and *Converſation*. There are others, Reader, which the Author has not Room in this Place to draw; but which, if theſe are once tranſcribed upon thy Soul, will, by the Power of Grace, heighten the amiable Picture of thy Heart and Life. But does there not appear, even from theſe, ſome Benefit and Advantage in being a Chriſtian?—The Devil himſelf ſpake Truth, for once, when he ſaid, that *Job did not ſerve GOD for nought:* Nor doth the Chriſtian. If the heathen Moraliſt could ſay, that *Virtue is its own Re-*

* 1 Pet. iv. 15.

ward: What ſuperior Advantages hath the Believer, who, with *Abraham*, knows, that JEHOVAH himſelf *is his Shield and his* inexpreſſibly *exceeding great Reward?*

If thou deſireſt to know more of this Matter, peruſe with Conſtancy the lively Oracles of Truth, and pray fervently, that Experience may be added to Knowledge. *Luther* uſed to ſay, that three things made a Divine;—"Meditation, Prayer, and Temptation:" And they equally make every private Chriſtian. An Heart without Prayer is an Heart without Faith; and an Heart without Faith is an Heart without Hope and without GOD in the World. The Taſk likewiſe, which *Luther* preſcribed for Miniſters, belongs to every individual Believer, namely, "to read the Bible again and "again, to pray earneſtly, and always be an humble "Learner." * In this Frame of Spirit, and upon this Ground, thou wilt obtain ſuch Evidence of the Saviour's Divinity, and of his People's Security in Him, as all the Sophiſtry of Men and Devils ſhall never be able to refute. And when this Frame of Things ſhall be no more, and GOD ſhall ariſe to judge the World; thou wilt be enabled to ſing, with the Holy Pſalmiſt and with all the Bleſt above, *Thou*, LORD, *haſt a mighty* ARM, *ſtrong is thy* HAND, *and high is thy* RIGHT HAND: *Into thine* HAND, therefore, *I commit my Spirit*; *Thou haſt redeemed me*, *O* LORD GOD *of Truth!* †

* MELCH. AD. *in vit.* Luth.

† Pſalm lxxxix. 13. and xxxi. 5.

ANGEL,

A N G E L,

AND

ANGEL OF THE COVENANT.

THE Word ANGEL * ſignifies *One ſent*; and, when *ſent* from JEHOVAH, ſuch Angel has a Commiſſion to execute or reveal his Will. In this Senſe,

* It is a moſt vulgar Error, that an *Angel* is merely a Being, who, like a Bird with Wings, *flies about* accompliſhing the Commandments of GOD. Popery and its ridiculous Legends have contributed exceedingly to impreſs ſuch an Idea; and the Ingenuity of Painters has eſtabliſhed the groſs Opinion of angelic Plumage by Symbols, which ſhould only convey, under a natural Image, the wonderful Celerity and Readineſs of *this* and every other Order of ſpiritual Beings to execute the Will of their Creator. But the Word מלאך, which we, from the Greek αγγελος, tranſlate *Angel*, is not confined to any Rank of Beings, ſpiritual or corporeal; but is applied to both. It ſtrictly ſignifies *any one commiſſioned* or *ſent*. So *David* ſent מלאכים, human *Meſſengers* to *Jabeſh Gilead*. 2 *Sam.* ii. 5. The Word *Apoſtle* ſeems to convey nearly the ſame Idea as the Word *Angel*. The *former* Term is ſuppoſed to have been adopted by the Holy Spirit in the Books of the New Teſtament, on account of the Ambiguity of the *latter*, and its uſual Application to *miniſtring Spirits*. An *Apoſtle* is thought to mean as much as the Word *Ambaſſador* (1 Cor. v. 20.), who not only imparts a Meſſage, but repreſents the Perſon by whom he is ſent; and an *Angel*, in the ſtrict Senſe, to imply only, what is ordinarily underſtood by a *Meſſenger*. Vide SPANH. *Diſſ. Hiſt. de Apoſt.* §. 6.

but

but in the higheſt Degree, the Name was applied to our bleſſed Redeemer; and, by it, he was known to the antient Church, before his Manifeſtation in the Fleſh.

There are many Inſtances in the Old Teſtament, by which it is evident, that the Word ANGEL is applicable to none other Perſon or Being than the LORD of Life and Glory. Two or three Examples may ſuffice.

The ANGEL *of* JEHOVAH *ſaid unto her* [Hagar], *I will multiply thy Seed exceedingly*, &c. *Gen.* xvi. 10. This is a Work of Creation and Providence, and therefore can be attributed to none, but JEHOVAH ALEHIM himſelf. In conſequence, the Perſon, who could promiſe and perform this Work, was JEHOVAH, or a *Perſon* in JEHOVAH. A ſubſequent Verſe puts the Matter beyond all Doubt; for *ſhe called the* NAME *of the* LORD, that ſpake unto her, אתה אל THOU GOD.

Again. *And the* ALEHIM *heard the Voice of the Lad; and the* ANGEL *of the* ALEHIM *called to Hagar out of Heaven, and ſaid unto her, What aileth thee, Hagar? Fear not; for the* ALEHIM *hath heard the Voice of the Lad where he is. Ariſe, lift up the Lad, and hold him in thine Hand; for* I WILL MAKE *him a great Nation. Gen.* xxi. 17, 18. Here the ALEHIM and the ANGEL of the ALEHIM are introduced as *one* Perſon, ſpeaking and promiſing, * what none but JEHOVAH ALEHIM could really perform.

* The Promiſe given to *Hagar* concerning *Iſhmael* (*Gen.* xvi. 12.) is literally in force at this Day. The *Arabs*, who inhabit, or rather rove upon, the vaſt Tract of Country betwixt *Judæa* and *Perſia*, and who pique themſelves not a little upon their Deſcent from *Abraham* through *Iſhmael*, are *wild Men* indeed. *Their Hand is againſt every Man*, whoſe Engagements may induce him to paſs over their inhoſpitable Deſerts, *and*, for his own Preſervation from Murder and Robbery, *every Man's Hand* muſt be *againſt them*. They never were, and probably never will be, reduced by any Nation: their Swiftneſs of Flight eludes all Purſuit, and the Barrenneſs of their Soil affords no Temptation of Conqueſt to the *Turks* and *Perſians*, their Neighbours and Enemies. Dr. *Rauwolff*, who traverſed part of their Country, repreſents them in no better light than that of the moſt lazy, thieviſh, and ſavage Nation (if ſuch a *Banditti* deſerve the Name) upon the Face of the Earth.

The

The ANGEL, *who* REDEEMED *me from all Evil*, BLESS *the Lads*, &c. ſaid the Patriarch *Jacob*, upon the Sight of *Joſeph*'s Children. *Gen.* xlviii. 16.

The REDEEMER is here expreſsly called *the* ANGEL; and Invocation is made for his *Bleſſing*. Now, there is but *one* Redeemer, and *one* Object of Worſhip; and this Object of Worſhip, and this Redeemer, is named JEHOVAH SABAOTH, or LORD OF HOSTS, in ſeveral Parts of the Bible. Conſequently, as *Jacob* was no Idolater, the ANGEL, whom he invoked for a Bleſſing, and who *redeemed him from all Evil*, was JEHOVAH himſelf, the true and only GOD.

This bleſſed ANGEL *went before* the Church in the Wilderneſs, and conducted them, by a thouſand Miracles and with wonderful Safety, to the Lot of their Inheritance in *Canaan*. *Exod.* xxiii. 23. Moſes told the Children of Iſrael, that this ANGEL (promiſed *Exod.* xxxiii. 2.) was JEHOVAH their ALEHIM. *Deut.* vii. 22. And JEHOVAH himſelf, by *Joſhua*, declares that he, in virtue of his Promiſe, had driven out their Enemies before them. From hence alſo it follows, that this ANGEL of Promiſe was JEHOVAH.

This glorious ANGEL appeared alſo to *Manoah*, who knew not that he was מלאך יהוה הוא *The* ANGEL JEHOVAH HIMSELF, till *he did wondrouſly* in the Sacrifice, and aſcended in the Flame from the Altar. Then *Manoah* (it is ſaid) *knew* him, and acknowledged him to be the ALEHIM. *

Gideon knew his Redeemer as the ANGEL JEHOVAH, who bleſſed him with the Bleſſing of Peace; for which in Thankfulneſs he reared an Altar, and called upon him under the Name of ADONAI JEHOVAH. *Iſaiah*, likewiſe, ſpeaking of JEHOVAH's Goodneſs to *Iſrael*, ſays of him, that HE *was their Saviour*; that *in all their Affliction, he was afflicted, and the* ANGEL *of his Preſence ſaved them.* † Now, as there is no Saviour but JEHOVAH, and as CHRIST is confeſſedly the Saviour; it fol-

* Judg. xiii. 15—22. † Iſaiah lxiii. 8. 9.

lows,

lows, that this ANGEL, being that Saviour, is neceſſarily both CHRIST and JEHOVAH.

However, not to enumerate Inſtances of which the Bible is full, let it ſuffice to mention but one Text more, where that divine Perſon, who was to take our Nature upon him, is called both *the* ANGEL, *and the* ANGEL *of the* COVENANT — The ANGEL, from his Embaſſy; and *Angel of the Covenant*, from his Covenanting to bear that Embaſſy. *Behold I* [JEHOVAH] *ſend my Meſſenger* [John Baptiſt, Matt. xi. 10], *and he ſhall prepare my Way before* ME; *and the* LORD *whom ye ſeek ſhall ſuddenly come to his Temple, even the* ANGEL OF THE COVENANT, *whom ye delight in*, SAITH THE LORD OF HOSTS. *Mal.* iii. 1.

If it were of any Account to mention *human* Authorities after the *divine*; we might obſerve, that all the Commentators explained this Name of the *redeeming* ANGEL, by the Name MESSIAH. Thus *Grotius* remarks, that the ANGEL, ſpoken of in the laſt Text, was allowed even by the Jewiſh Rabbins to be JEHOVAH; and copies from *Maſius* a ſtriking Paſſage to this Purpoſe out of the Comment of *R. Moſes* the Son of *Nehemau* upon the 5th Chapter of *Joſhua*. *Iſte Angelus*, &c. i. e. "That Angel, to ſay the Truth, is the ANGEL REDEEMER, of whom it is written, *For my* NAME *is in him.* He was the Angel who ſaid to *Jacob*, *I am the* GOD *of Bethel*; and of whom it was ſaid, *GOD called* Moſes *out of the midſt of the Buſh.* He was called an Angel, becauſe he governs the World: For it is written, JEHOVAH (that is, the LORD GOD) *brought us out of Egypt.* It is moreover written, *The* ANGEL *of his Preſence ſaved them.* And, without doubt, the Angel of GOD's Preſence was He, of whom it is ſaid, *My* PRESENCE *ſhall go before thee, and I will give thee Reſt.* In a word, HE is the ANGEL, of whom the Prophet ſpake, *The Lord, whom ye ſeek, ſhall ſuddenly come to his Temple, even the* ANGEL OF THE COVENANT, *whom ye delight in.*— The *Face* or *Preſence* of GOD ſignifies GOD HIMSELF,

" SELF, which is confeſſedly allowed by *all* Inter-
" preters." *

CHRIST our Redeemer then, by the Teſtimony of GOD and Man, is the ANGEL JEHOVAH, and the ANGEL *of the Covenant*. He was *ſent* with the bleſſed News of Pardon and Peace to his People; and was *commiſſioned* with the full Revelation of that everlaſting Compact, which ſubſiſted between the divine Perſons in JEHOVAH before the World began. In this Compact every Part of our Salvation is ſtipulated, and, by the Performance of thoſe Stipulations, *the Door of Heaven is opened to all Believers*. To a guilty, ſin-burdened, Conſcience, CHRIST is the beſt *Angel* or *Meſſenger*, that ever came into the World. No News, like News from Heaven, to a Heart ready to burſt with the Horrors of Hell. No Peace can be compared to that, which JESUS hath purchaſed, and which he brings down for the Support of his People. He is the Ambaſſador of Peace; and hath made Reconciliation between GOD and Men. He ſtipulated the Conditions as GOD, and performed the Stipulations as the GOD-man. Nothing now remains for his Redeemed, but a free, honorable, unconditional Peace. How ſhould theſe Tidings then of eternal Redemption cauſe the mourning Hearts in *Zion* to beat for Joy! How ſhould this welcome Meſſage lift up their drooping Heads, and cauſe their Boſoms to pant for that unutterable Glory, which their bleſſed ANGEL hath manifeſtly ſet before them!—If our treacherous Hearts were half ſo inclined to hear and entertain News from GOD, as they are to be amuſed with the idle Tales of Vanity and Sin; not only CHRIST himſelf, the *Meſſenger* of Salvation, would be more precious to our Souls; but his Names, his Goſpel, his Promiſes, and all that belongs to him, would be the Subject of our Meditation by Night and by Day. But ſo *deceitful* are our Hearts, and ſo *deſpe-*

* GROT. *de Ver. Rel. Chriſt.* l. v. §. 21. Not. 5. and 6.

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rately wicked, that we ſhould ſoon grow cold and indifferent to *the Things that make for our Peace*; did not this gracious ANGEL compaſſionate our Infirmity, and powerfully draw us on by his SPIRIT to hold on and to hold out to the End. What a Fund of Comfort do the following Words hold out to the weary, drooping Soul! *Haſt thou not known? haſt thou not heard, that the everlaſting GOD, the* LORD, *the Creator of the Ends of the Earth, fainteth not, neither is weary?—He giveth Power to the faint; and to them that* [in themſelves] *have no Might, he increaſeth Strength. Even the Youths* [thoſe that are ſtrong in their own Confidence] *ſhall faint and be weary, and the young Men* [the moſt naturally ſtrong that can be choſen] *ſhall utterly fall. But they that wait upon the* LORD *ſhall renew their Strength: they ſhall mount up with Wings as Eagles, they ſhall run and not be weary, they ſhall walk and not faint.* Iſaiah xl. 28. *Great is the Peace of the Children* of GOD in this World, though greatly interrupted at times by Corruption within and without: But O what Comfort, what unſpeakable Joy, ſhall theſe poſſeſs; when their Tabernacles of Clay are diſſolved, and when that bleſſed ANGEL, who pointed out their Path, and conducted them (like his *Iſrael* of old) through this melancholy Deſert of Sin, ſhall eſtabliſh them in his heavenly *Canaan* for ever! Though many of them, in this World, may have but ſmall Manifeſtations of GOD's Preſence with their Souls; yet the Angel of GOD's Preſence ſhall lead them to that Fulneſs of Joys and Pleaſures, which are at his Right Hand for evermore. What Men call *Death*, is at moſt but a happy Period of Corruption and Pain to the Redeemed, *whoſe Life is hid with* CHRIST *in* GOD; and who, *when* CHRIST, *their Life, ſhall appear, ſhall alſo appear with Him in Glory.**

* *Col.* iii. 3. 4.

JESUS,

JESUS, commiſſion'd from above,
Deſcends to Men below,
And ſhews from whence the Springs of Grace
In endleſs Currents flow.

He, whom the boundleſs Heav'n adores,
Whom Angels long to ſee,
Quitted with Joy thoſe bliſsful Shores
Ambaſſador to me:

To me, a Worm, a ſinful Clod,
A Rebel all-forlorn,
A Foe, a Traitor, to my GOD,
And of a Traitor born:

To me, who never ſought his Grace,
Who mock'd his holy Word,
Who never knew, or lov'd, his Face,
And all his Will abhorr'd:

To me, who could not even praiſe,
When his kind Heart I knew;
But ſought a thouſand devious Ways,
Rather than keep the true.

Yet this REDEEMING ANGEL came
So vile a Worm to bleſs:
He took, with Gladneſs, all my Blame,
And gave his Righteouſneſs.

O that my languid Heart might glow
With Ardor all-divine,
And, for more Love than Seraphs know,
Like burning Seraphs ſhine.

ELECT.

THE Redeemer bears this Title for two Reſpects. Firſt, becauſe He was choſen and appointed by the *Father*, before all Worlds, in the Covenant of Grace, for the Work of Man's Salvation: And, ſecondly, becauſe all the People, or Church, of GOD are elected to the Participation of Life eternal in Him, who is *the Head over all* Things * unto them. He being the Head, and they the Members; there is a Wiſdom of Deſign, a Love in Election, a Completeneſs of Formation, in every conſtituent Part of that glorious Fabric, in which GOD will dwell, as in his peculiar Temple, to all Eternity. †

Thus the Prophet points him out, when ſpeaking, by the Spirit of GOD, to thoſe who waited for Salvation in *Zion*. *Behold* (ſays the LORD) *my* SERVANT *whom I uphold, mine* ELECT *in whom my Soul delighteth: I have put my* SPIRIT *upon him; he ſhall bring forth Judgement to the Gentiles.* ‡ An infallible Expoſitor applied this Text to *Jeſus*, when he ſaw the mighty Works which he performed, and became a Witneſs of the Grace and Truth, which ran through all his Actions, and of the Dignity and Love, which dictated, as well as guarded, all his incomparable Words. § Greater Witneſs than *that* of an Apoſtle did he alſo receive, when he began to

* Eph. i. 22.
† Eph. ii. 22.
‡ Iſaiah xlii. 1.
§ Matt. xii. 18.

publiſh

publiſh his Salvation; for the almighty FATHER audibly pronounced him to be his *beloved* SON, *in whom he was well pleaſed*; while the SPIRIT of Holineſs and of Power deſcended, as a Dove deſcends, from Heaven, and viſibly reſted his ineffable Glory upon him.* Here, the *three Perſons* of the ſacred, undivided, *Eſſence* teſtified, concerning *Jeſus*, that he was the appointed MESSIAH; here, the SPIRIT of Truth evidently *anointed* his Manhood by the Profluence of his Grace; while the well-beloved SON accepted the ſenſible Atteſtation of the FATHER, that He it was, whom Patriarchs, Prophets, and Saints ſhould *behold*, as their *Head*, and their Redeemer.

CHRIST was not the ELECT of the FATHER, for his own ſake; but for the ſake of his People. As a Perſon in JEHOVAH, partaking of Omnipotence and Supremacy, he could not be choſen or appointed for any purpoſe, to which he did not give his own Conſent and Approbation: But, as all the Ideas or Intentions of the bleſſed Trinity are as much at Unity as the divine Eſſence itſelf, and cannot admit of the leaſt Difference or, Inequality; ſo what the firſt Perſon willed or purpoſed, was the Will and Purpoſe of the other two Perſons, in the utmoſt Harmony and Conjunction. Thus the Stipulations of the Covenant of Grace, by the reſpective Perſons, are but ſo many inſeparable Intentions of one divine Mind. One Will actuates the whole Deity; or, rather, the whole Trinity will one and the ſame Purpoſe, think one and the ſame Idea, effect one and the ſame Deſign, becauſe they exiſt in one and the ſame Nature. There can be no Contrariety of Mind; becauſe the Mind of the three Perſons is but *one* Mind: And though each Perſon may undertake, by himſelf, a ſeparate Operation; yet that Operation does not ceaſe to be the Operation of the whole Deity, becauſe the other two Perſons unite in Conſent and bear an equal Will in whatever is done by either of them. When the World was created by the SON, it is ſaid, that the FATHER created all Things

* Matt. iii. 16, 17.

by him, becauſe the Creation was a joint Effect of that Will, which, though it exiſt in the three Perſons, is uniform and conſentaneous. The whole Trinity purpoſed that it ſhould be ſo. And when the SPIRIT of GOD *moved* or flowed, or brooded, *upon the Face of the Waters*;* what are we to underſtand, but the Concurrence of the *Third Perſon* to the Purpoſe and Operation of the *Firſt* and *Second?* Thus, in the Redemption, and in the Creation, of Man, we find the whole Trinity expreſſing *a one* Approbation of their reſpective Energies or Performances, reſulting from their primæval Covenant; pronouncing, in the one Caſe, that all was good, and implying, in the other, that all was gracious.

The everlaſting SON willed and delighted in the Choice of the FATHER, who delegated him to be the Author of eternal Salvation *to thoſe that believe*; and was therefore the ELECT ONE, *in whom his Soul delighted.* Theſe were *given* him of his FATHER, as Members of his myſtical Body, for whom he ſhould unite himſelf to the human Nature, and for whoſe Sake alone he would be *contented* to endure, what they muſt otherwiſe have endured; and to do, what they could never have done *viz.* ſatisfy the Juſtice, and perform the Law, of their Creator. Thus he became their fœderal Head and Repreſentative; ſo that whatever he did, and whatever he ſuffered, became as much their own in Him, as if they had done and ſuffered all themſelves. *He* ſuſtained their Nature, their Work, their Puniſhment, and their Perſons. *They* received his Nature, his Merit, his Puriſication, and became united to his Perſon. "*In Him* they are *gathered together in one*, or, more properly, *ſummed up*; and are really, through Union with Him, *crucified with Him*, and *entered into Heaven with Him, their Forerunner*, who there appears adorned with their Names, as ſo many precious Stones, upon his Breaſt, as well as borne upon his Shoulder, in all his Undertakings for them. Hence we are ſaid to be *ſaved* IN *the Lord*, and

* Gen. i. 2.

preſerved

preſerved IN *Jeſus Chriſt*, as well as ſaved *by* Him. In Quality of Mediator, He ſtands as the *collective Body* of all the Elect; and, therefore, in ſaving *them*, He is ſaid to ſave *Himſelf*. And hence it is, that, in whatever He did and ſuffered as Mediator, the Scope of his Heart eyed his People, as doing their Work therein. And the *Lord Jeſus* is thus the Repreſentative, as GOD's ELECT (for He is the FATHER's *Elected One*), in whom the Redeemed were elected before the World began." *

From this Title of *Chriſt*, we may learn two Things: 1. That an *Elect* Saviour, who could ſave by his own Power, Wiſdom, and Merit, a Multitude of poor Sinners *which no Man can number*, † muſt be a DIVINE Saviour. GOD would not have *choſen* a mere *Creature* to perform, what *no* mere Creature can poſſibly perform. 2. That the Number of thoſe elected in Him is prædetermined, without any Poſſibility, either of Failure, or of Increaſe. Upon which Accounts, Grace is ſaid to be *free*, that is, independent of Man, who is in his fallen Nature a Slave to Sin and Satan, and can never become, but through GOD's Will and Power, the Servant of Holineſs and of *Chriſt*.

Unſpeakable Comfort is to be derived from the *firſt* of theſe Conſiderations. *Jeſus*, who ſaves, is *Jehovah*, who lives, and will live for ever. Eternal Efficacy ſupports his Salvation, and eternal Duration carries it on, with Perfection and Glory. What *Chriſt* was choſen to do, he did unalterably, inimitably, and completely. The Wiſdom of GOD is magnified in his Election; becauſe the Work of GOD is wholly accompliſhed by his Power, and becauſe the Attributes of GOD are infinitely diſplayed by his Righteouſneſs and Sufferings.

The *ſecond* Reflection alſo affords an inexhauſtible Fund of Hope and Joy. For, ſince the Believer finds *within himſelf* the Token of his Election to Life, and the Pledge of his Saviour's Love; he may be aſſured, that the Decree, which is gone forth, is more unalter-

* *Vide* DORNEY on *Salvation*, p. 75. 2d Edit. † Rev. vii. 9.

able than That of the *Medes* and *Perſians*; that it *ſhall not return void* to Him that ſent it, but *ſhall accompliſh* all his Pleaſure.* If he be of the Number of GOD's Elect; let him be perſuaded, that this bleſſed Number ſhall never be broken. If he be really a Member of *Chriſt*; let him truſt, that *Chriſt* will never leave a Member forgotten upon Earth, nor ſuffer ſuch an unalienable Part of Himſelf to periſh in Hell. If he be indeed one of the Sons of GOD, and a Joint-Heir with *Chriſt*; let him be confident, that all the Powers of Darkneſs, or even the hated Corruptions of his own evil Heart, below, ſhall never be able to wreſt away the leaſt Particle of his Eſtate, or ſeparate him from his Father's Houſe and Home in Heaven.

But let him remember (and, while he remembers, let him be humbled and thankful), that his Advancement to Favor was the ſimple Reſult of GOD's own ſpontaneous Mercy, without the leaſt Prævifion or Regard to any thing, which he could do, to obtain it. Indeed, it was impoſſible that he ſhould do *any* thing, without Power from above: And, if Power, from above, be given, to perform the leaſt good Action; it is a *free* Donation, which could never be deſerved at firſt by a Sinner *without Strength*, nor certainly afterwards by the Exerciſe of itſelf. Faith, Love, Joy, and Power over Sin, are *Fruits* of Election, becauſe they proceed from GOD; and are no more the *Cauſe* of Election, than Election can be the Cauſe of itſelf. If a Man could poſſeſs theſe Qualities without recurring to GOD for them, he might have ſome Plea for believing, that he was choſen of GOD on account of them. But it is the abſurdeſt of all Abſurdities to imagine, that GOD elects from a Prævifion of Faith and good Works, when theſe very Qualities can have no more Exiſtence in a Man's Heart, than in the Mind of a Devil, till GOD himſelf has placed them there. And if ſuch a crude Poſition could be admitted, then Man really and entirely elects himſelf: the Choice

* Iſaiah lv. 11.

is wholly in him; and the Almighty only ſtands by (as it were) and looks on, waiting and depending upon his Creature, when or whether he ſhall confirm this ſelf-election or not. If Man can go thus far; there can be no Reaſon aſſigned why he may not go quite through, and be as independent on the Merit and Grace of a Saviour, as though no Saviour had ever come into the World. Indeed, he might as ſoon ſave himſelf entirely, and fly to the Courts of Heaven upon the Wings of his own Righteouſneſs and Strength; as chooſe the Good and avoid the Evil by his own Will, and thereby become the meritorious Cauſe of his Election to Life eternal.

It ſeems alſo extraordinary, that Perſons ſhould treat of Chriſt's Work as a *finiſhed* Work, and of his Salvation as a *perfect* Salvation; while they neglect to conſider, that the Objects of this Salvation muſt neceſſarily, for that very Reaſon, be *perfect* as to their *Number*, and *determined* as to their *Enjoyment* of it. They talk well of *nothing* to be added to render the Work *complete*; yet ſpeak but poorly of *nobody* to be added to make the Number *certain*. Chriſt indeed (as hath been obſerved already) is to be held forth, and his Goſpel openly preached, to *every Creature*; yet, not ſo, as to leave *any* Creature in the Perſuaſion, that by his own Power and Will he can return to GOD, or that Almighty Grace waits upon him for his Acceptance of it. This would be a dangerous Error; becauſe it tends to obſcure the Agency of the Holy Spirit, without whom, not only Sinners in general, but the greateſt and the oldeſt Believers upon Earth, can do nothing. And there is this further Blaſphemy in the Opinion: It repreſents Man, ſo far as the Principle goes, independent of GOD; and deſcribes the Supremacy and Sovereignty of Grace as bending to the corrupt and uncertain Affections of a helpleſs Creature. Either way; ſuch an Opinion, or Conduct formed upon it, will find eventu-

* V. P.

ally no Approbation either from GOD or Man.

Thanks be to GOD, the Elect in *Chriſt* are not left to the Exerciſe of a Will, naturally perverted, to *begin* Life; nor to the Force of a Power, altogether debilitated and depraved, to *preſerve it*. *The Life* they *live in the Fleſh, is by the Faith of the Son of GOD*; and *that* Faith is the expreſs *Operation* of Strength divine. Nor do they only live, but they are alſo *kept, through* the ſame *Faith, by the Power of GOD unto Salvation*. It conſequently follows, that *none of them ſhall periſh*, but all, without a Riſque or Contingency, ſhall be finally and eternally ſaved. *God hath choſen them* FROM *the Beginning*, and that not for a Day, or a Year, or a Time, but *to a Salvation*, which can afford EVERLASTING *Conſolation and good Hope through Grace*.* "GOD ſimply and unchangeably wills," and all the divine Attributes are concerned in the Accompliſhment of what He wills: "His *Wiſdom*, which cannot err; his *Knowledge*, which cannot be deceived; his *Truth*, which cannot fail; his *Love*, which nothing can alienate; his *Juſtice*, which cannot condemn any, for whom *Chriſt* died; his *Power*, which none can reſiſt; and his *Unchangeableneſs*, which can never vary: from all which it appears, that we do not ſpeak at all improperly, when we ſay, that the Salvation of his People is neceſſary and certain."†

"But what becomes of all other People?"—*They* may well aſk that Queſtion, who are *among* that other People; for *ſuch* are deeply intereſted in the Inquiry. The Believer however has nothing to do with it. Whoever may be among them, he is not: And he will bring, for Evidences, his Life and Converſation. Now, ſince the *other People* cannot venture upon this Sort of Proof; there is a ſhort Anſwer to the Demand in the holy Scriptures. *The* WICKED [carnal, proud, ſelf-righteous, who indeed are but unrighteous, Profeſſors; as well as other Sinners] *ſhall be turned into Hell, and* ALL *the Peo-*

* 2 Theſſ. ii. 13, 16.

† See that able Treatiſe on *Predeſtination*, tranſlated from the *Latin* of *Jerom Zanchius*, by the Rev. Mr. *Toplady*. p. 62.

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ple that FORGET GOD. This too is a ſhort, but full, Anſwer to that nefarious Poſition, "The Elect ſhall be ſaved, do what they will; the Reprobate ſhall be damned, do what they can." When elect Saints (not *pretended* ones) can have a Will to live and wallow in Sin; and reprobate Sinners ſhall do what they can, and ſtrive to do more, for Salvation: Certainly GOD will change Sides, and ſend the *Firſt* to that Deſtruction, which (it ſeems, according to this Plan) He had deſigned, though by a great Miſtake, for the *ſecond*. —— May GOD deliver us from entertaining a Syſtem, which, while it allows a ſtrange Compoſition of Folly and Sophiſtry, takes in likewiſe a large Portion of ſuch horrible Blaſphemy and Boldneſs, as ought never to be named amongſt Men.

The Words of the excellent *Herman Witſius* afford a more noble and grateful Inquiry. He invites the Chriſtian to aſk, and to aſk of GOD; "Haſt Thou, *O Lord*, prædeſtinated me to Holineſs, ſo lovely in itſelf, ſo neceſſary for me, as that without it there is no Salvation; and ſhall I not walk therein? Shall I preſume ſo to ſophiſticate with Thee, O Thou bright Teacher of Truth, that, ſeparating the End from the Means, I ſhall ſecurely promiſe to myſelf *the End*, as being prædeſtinated thereto, in a Neglect of *the Means*, to which I am *no leſs* prædeſtinated? Is thy Purpoſe, concerning my Salvation, fixed and immoveable; and ſhall I every Hour be changed, *now* for Thee, *now again* giving up my Service to *Satan?* Shall I not rather adhere to Thee with ſo firm a Purpoſe, as rather to ſuffer a thouſand Deaths than perfidiouſly depart from Thee? Shall I not be *ſtedfaſt, unmoveable, always abounding in the Work of the* LORD, *knowing that my Labor is not in vain in the* LORD? Wilt Thou make me aſſured of thy Love, which paſſeth all Underſtanding; and ſhall not I again love Thee with all my Heart, with all my Mind, with all my Strength? Wilt Thou aſſure me of my Salvation; and ſhall not I, having this Hope, purify myſelf even as Thou art pure?" Who (adds he), underſtanding theſe Things, will

will deny, that the Doctrine of Election ſupplies to the pious Soul Plenty of Matter, for ſuch and the like Meditations? And who will deny, that, in the Practice of ſuch Meditations, lies the very Kernel of all Holineſs and Godlineſs. ?"

WISDOM.

THIS Word *Wiſdom* is applied in different Senſes in the holy Scriptures, and generally means, when it reſpects created Beings, that Intelligence and Diſcernment of the Mind, by which ſuch Beings diſtinguiſh Truth from Error, or adopt the Good and reject the Evil before them. But it has a peculiar Application to the ever-bleſſed GOD himſelf, and refers to his infinite Comprehenſion and Knowledge. 'Tis an Attribute, the faint glimmering of which we can perceive in the material World, and indeed ſome little Traces of it within ourſelves. We uſually conſider, and in Condeſcenſion to our Capacities it is ſo conſidered in the Bible, that Wiſdom is a *Quality* in the Moſt High, by which he orders and diſpoſes all things. But GOD is alſo to be juſtly thought of as *Wiſdom* itſelf in the Abſtract; for, whatever may be applied to Him as an Attribute or Perfection, *that* He is. He not only *poſſeſſes* Wiſdom, but *is* Wiſdom itſelf, eſſentially and independently. He not only *has* Power; but *is* the Power, by whom all the Univerſe of Beings and Things

Things is created and preſerved. The Ordination of any Purpoſe with Him, is the Accompliſhment of it. Thus, at the Creation of this World, GOD ſaid, *Let there be Light*; *and*, without any Interval or Intermiſſion, *there was Light*. Speaking and Doing with the LORD is one and the ſame thing. His Will is his Command; and his Command is Energy itſelf.

In this laſt Senſe of the Word *Wiſdom*, it is not and cannot be applicable to a Creature. The firſt Archangel in Heaven has Wiſdom; but the Wiſdom is none of his own: he derives it immediately from that Source, from whence ſprang his Exiſtence, and by which that Exiſtence is maintained. He is not a Being independent, but receives all his Wiſdom, Happineſs, and whatever he has and is, from his divine Creator. And if the Lord JESUS CHRIST was only an exalted Creature, and let the Meaſure of his Exaltation be what it may; it would be a bounded Exaltation at the moſt, and conſequently it would be Blaſphemy to aſcribe infinite and abſtracted Wiſdom to Him. It would be a Robbery of GOD, and would merit the Vengeance of his inſulted Majeſty. Yet we find, that the great Redeemer is treated of under this very Appellation in the Holy Scriptures, and by the HOLY GHOST ſpeaking in them; and therefore, by the Application of this glorious Title to Him, we have another irrefragable Proof of his eſſential Glory and Divinity. If CHRIST be the Wiſdom of GOD, He is GOD himſelf; unleſs we can ſeparate GOD from his Wiſdom, and ſet his Perfections at a Diſtance from Himſelf.

The LORD *poſſeſſed me* (ſays this glorious WISDOM) *in the Beginning of his Way, before his Works of old: I was ſet up from everlaſting, from the Beginning, or ever the Earth was.* * Accordingly, the Prophet *Micah* ſpeaks of his Almighty Saviour, as the *Ruler in Iſrael, whoſe goings forth have been from of old, from everlaſting*, or (as it is in the emphatic Original) *from the Days of*

* Prov. viii. 22. 23.

Eternity.

Eternity. * So likewiſe *the Angels round about the Throne, and the living Ones, and the Elders*, whoſe *Number was ten thouſand times ten thouſand, and thouſands of thouſands*, are repreſented as *ſaying with a loud Voice*, that all Heaven might hear, *Worthy is the* LAMB *that was ſlain, to receive Power, and Riches, and* WISDOM, *and Strength, and Honor, and Glory, and Bleſſing.* † Nor can theſe bleſſed Spirits be accuſed of Blaſphemy, or defiled with Idolatry; and certainly they would not offer all this, as an Incenſe of Praiſe before the Throne, if the LAMB who ſits upon it, in Character of the Redeemer, was not alſo their Maker and their GOD. They certainly would not *worſhip him, that liveth for ever and ever*; ‡ if they were unacquainted with the Dignity of his Nature, or with their own Dependence upon him.

If *Jeſus Chriſt* were not the WISDOM of GOD; how could he have foreknown his People, or how attend to all their various and innumerable Concerns? Any thing ſhort of an inherent Foreknowledge both of them and the abſolute Determinations of Redemption, would not only degrade that Redemption to a Nothing, but the Redeemer himſelf to an Impoſtor. He would be a double Cheat; ſince he would not only rob GOD of his eſſential Glory, but delude Myriads of poor Souls into an idle Confidence, to their own Deſtruction.

If *Chriſt* were not the WISDOM of GOD, eſſentially and properly, he could not impart Wiſdom to his redeemed Creatures, ſo as to make them *wiſe unto Salvation.* He *himſelf* would ſtand in Need of Teaching, in ſuch a Caſe; becauſe there would be a Wiſdom ſtill above him, and an Infinitude of Knowledge which he could never explore. Dependent in his own Being, he could not ſupply his Followers with unremitted Inſtructions, nor give them heavenly Counſels in the various Exigencies which might befall them.

If *Chriſt* were not the WISDOM of GOD; his Attempt to redeem Man, by Means ſo contrary to every

* Micah v. 2. † Rev. v. 11. 10. ‡ Rev. v. 14.

Idea

Idea of worldly Wiſdom, would have been crowning the Summit of Folly. To counteract all the Deſigns of Earth and Hell, and to turn their united Force and Malice into his own Victory and his People's Salvation; was ſurely giving a Proof of the Divinity of his Wiſdom, which the Sophiſtry and Logic of Earth and Hell will never be able to refute.

But, however it may appear to others, the Redeemed of the LORD have an internal Evidence from the Spirit, and an external Teſtimony from the Word, of their GOD, that *Chriſt* is their WISDOM, as well as their *Righteouſneſs*, *Sanctification*, *and Redemption*. They have been *taught by Him* to know themſelves, their own ſinful and undone State by Nature, and their entire Dependence upon him for Life, for Grace, and Salvation. And ſuch Perſons ſee clearly, that no Power but GOD's, and that no Wiſdom but GOD's, could poſſibly have delivered their Souls from Deſtruction, and their Minds from the Stupidity and Ignorance of Sin. To bid ſuch People truſt in a created Arm, or in created Wiſdom, for an infinite and eternal Redemption; would be juſt as ridiculous, as to bid them warm the whole World with a Spark of Fire, or enlighten the Univerſe of Nature with a Candle.

The Redeeemer hath manifeſted himſelf to be the WISDOM of GOD, not only in the Formation of the viſible World (for all things were created by him and for him), but likewiſe in the whole Œconomy of his Providence and Grace, ſince the World began. Whatever we ſee around us as Men, points out his wiſe Arrangement and Superintendence; and whatever Comfort we poſſeſs as Chriſtians, directs us to the wiſely gracious Spring from which our Comfort muſt continue to flow. Dr. *Sibbes* truly obſerved, that "all Comfort ſhould draw us nearer to Chriſt; "elſe it is lying Comfort, either in itſelf, or in our "Application of it." No Wiſdom without *Chriſt*; and no Comfort of Grace without the Wiſdom of Grace. To know *Chriſt*, is the beſt Knowledge; becauſe

cauſe it endures for ever: To win *Chriſt*, is the beſt Gain; becauſe it is everlaſting. The Senſe of this made the Apoſtle deſire ſo earneſtly *To know Chriſt and the Power of his Reſurrection*; becauſe, without that Knowledge, all other Science is not worth knowing. Nothing but this can make the Heart holy or happy. Hence we may commiſerate a vaſt Number of wiſe and learned People (as the World eſteems them), whoſe Wiſdom and Learning do not deliver them from the Follies, the Snares, and the Wretchedneſs, which the moſt ignorant Worldling is expoſed to; but their Knowledge ſeems rather to ſpur on their Miſeries than to prevent them. Theſe at the beſt, are only "ignorant with a Grace, and Fools with Diſcretion." To know *Chriſt* includes all Wiſdom; becauſe *Chriſt* is Wiſdom itſelf.

"This having learn'd, thou haſt attain'd the Sum
Of WISDOM; hope no higher, though all the Stars
Thou knew'ſt by Name, and all th' ethereal Powers,
All Secrets of the Deep, all Nature's Works,
Or Works of GOD in Heav'n, Air, Earth, or Sea,
And all the Riches of this World enjoy'dſt,
And all the Rule, one Empire."

Happy Believer! who haſt *Chriſt* for thy Wiſdom, and Redemption. Thou art known of Him; and one day thou ſhalt know Him, even as thou art known. The Viſion of Faith, and of the ſtrongeſt Faith, here, is at beſt but through a Glaſs darkly; but not ſo in thy Reſt above: There thou ſhalt ſee him as He is, and (O aſtoniſhing Thought!) there thou ſhalt be for ever like unto him. All the preſent Darkneſs of thy Underſtanding ſhall be done away; every Cloud of Sin diſpelled; every Veil of Ignorance removed. In their ſtead, the everlaſting Brightneſs of *Chriſt*, thine everlaſting Wiſdom, ſhall break in upon, ſhall irradiate and illumine, ſhall delight and inform, thy capacious Soul. O what a Bleſſing to ſee the Sun of Righteouſneſs

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Righteouſneſs without a Cloud; to behold him, whom our Hearts have been drawn to love and to long for; and to hear the Effuſions of his eternal Wiſdom through an Eternity of Joy! What Knowledge can compenſate the Loſs of knowing this? What doubtful periſhing Science of periſhing Man is to be put into the Balance with a Science, which points the Way to Heaven, and which bleſſes us there? What ſignifies what we know for a few Hours, Days, or Years; if we remain Fools for Eternity? In the Grave, *all Thoughts* of worldly Wiſdom, or of temporal Science, *periſh* to riſe no more: Beyond the Grave, the Knowledge, which is imparted by the Love of GOD, breaks forth into its native Brightneſs, enlightens the Mind, and chears the Spirit, for ever. May this, dear Chriſtian, be higheſt in thy Eſteem upon Earth; as it will undoubtedly be thy Privilege and thy Portion, thy Happineſs and thy Glory, in Heaven!

1. JEHOVAH's Ways, in wiſe Deſign,
Are fram'd upon his Throne above;
And ev'ry dark or bending Line
Meets in the Center of his Love.

2. With feeble Light and half obſcure,
Poor Mortals his Arrangements view;
Not knowing, that the leaſt are ſure,
And the myſterious, juſt and true.

3. His Flock, his own peculiar Care,
Simply though now they ſeem to roam,
Are led or driven only where
He brings them, beſt and ſafeſt, Home.

4. True; they nor know nor trace the Way,
But, truſting to his piercing Eye,
None of their Feet to Ruin ſtray,
None of them fail, or droop, or die.

5. My favor'd Soul ſhall meekly learn
To lay her Reaſon at his Throne,
And, weak his Secrets to diſcern,
Shall truſt him for her Guide alone.

PROPHET.

OUR bleſſed Redeemer is particularly alluded to in the Holy Scriptures as a *Prophet*. By the Word *Prophet* is to be underſtood, not only a Perſon enabled to *foretell* Events, but alſo a *Teacher* or *Expounder* of the Law under the *Old* Teſtament, and a *Preacher* or *Promulgator* of the Goſpel under the *New*. In *both*, the *Teſtimony of Jeſus is the Spirit of Prophecy*. In him, as their central Point, they together unite; and on him, as the chief Corner-ſtone, have the Foundation and Building of Apoſtles and Prophets reſted hitherto, and muſt reſt, even to Eternity.

It appears, that when divine *Revelation*, or the Gift of *Prophecy*,* in its ſtrict Senſe of *Prædiction*, ceaſed; which

* Prophecy under the Law is well defined to conſiſt in five Particulars; *Doctrine* or Inſtruction; *Thanksgiving*; *Admonition*; *Prediction*; and *Expoſition*. All theſe are the *Fruit of the Lips*, which the original Word metaphorically implies. 1. *Doctrine* was the *firſt* Species of Prophecy. Hence the *Jews* had their *Schools of the Prophets*, and the *Sons of the Prophets*; that is, Perſons inſtructed in thoſe Schools in the *Doctrines* of the *Jewiſh* Religion. In this Senſe, moſt probably, *Eldad* and *Medad* propheſied, or expounded the Inſtitutions given from GOD, and the Relation they bore to the *Meſſiah*; in which Senſe *Moſes* might well wiſh, that *all the Lord's People were Prophets*. Numb. xi. 27, 29. Of this Kind, the *Company of Prophets*, whom *Saul* propheſied with, are ſuppoſed to be, who were ſkilful in the Knowledge of the Law. 2. *Thankſgiving* was *another* Kind of Prophecy; ſo it is ſaid of the Sons of *Aſaph*, &c. (1 Chron. xxv. 1. 2, 3.) that they *propheſied, according to the King's Order*, with Harps,

which was ſoon after the Time of *Iſrael*'s Return from the *Babyloniſh* Captivity; the *Expoſition* only of what had been revealed ſupplied the Place, for the Edification of the Church. *Nicodemus* ſeems to have been one of theſe *Maſters* or *Teachers* in *Iſrael*, who had, before his Time, been diſtinguiſhed into three Claſſes, of *Wiſemen*, *Scribes*, and *Diſputers*; to whom the Apoſtle is thought to allude, when he aſks, *Where is the Wiſe? where is the Scribe? where is the Diſputer of this World?* * The Title of *Wiſemen* was arrogated by the conceited *Phariſees*, who were likewiſe termed *Maſters of the Traditions*; for, by them, ſeems to have been broached the Diſtinction of the Law into *written* and *oral*, or traditional. *Scribes* were, generally, Expounders of the *written* Law, to which alone they adhered; and it is remarked, that, while both Scribes and Phariſees combined in ſeeking matter of Accuſation againſt *Jeſus Chriſt*, each ſought it in the Way agreeable to their reſpective Profeſſions; for as the *Scribes* were employed in endeavouring to catch him with the *written* Word, ſo the *Phariſees* as zealouſly accuſed him of breaking the *Traditions* of the Fathers, in eating with Publicans and Sinners, and in neglecting ſome of their formal Punctilios. The *Diſ-*

to give Thanks, and to praiſe Jehovah. 3. *Admonition*, or *Denunciation* of GOD's *Judgements*, was a third Sort of Prophecy, which *Ezekiel* was commanded to uſe towards *Iſrael*. Ezek. xxi. 2. and other Places. 4. *Prædiction* was, in the ſtricteſt Senſe, underſtood by *Prophecy*; and *this* had its Degrees of Excellence. Sometimes it related to the Perſon, Offices, and Sufferings of the *Meſſiah*, which was the moſt excellent, and wherein *Iſaiah* was diſtinguiſhed above others; and ſometimes it related to more temporary Concerns, and the Commonwealth and Affairs of the *Jews*. 5. *Expoſition* was termed Prophecy, becauſe, by ſpiritual Illumination, it rendered the Meaning of the Prophets plain and obvious. Thus *Aaron* was *Moſes*'s Prophet or Expoſitor; ſo *Saul* is underſtood to have propheſied (1 Sam. x. 13.) and thus the Apoſtle is ſuppoſed to mean (1 Cor. xiv. 1.) where προφητευειν, *to propheſy*, can intend nothing more than the ſpiritual Faculty of expounding the Scriptures. This laſt Species of Prophecy remains in the Church of GOD, and will remain, till the final Conſummation of all things. See more on this Head in GODWIN's *Moſes and Aaron*.

* 1 Cor. i. 20.

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puter was full of his Allegories and myſtical Interpretations, which, being interlarded with Fancies and Fables, could not but occaſion Debates and Objections, both among themſelves and the reſt of the *Jews*.

But *Jeſus Chriſt* had nothing to do with theſe. They were *of the Earth, earthy*; and their Profeſſions, Views, and Altercations, were likewiſe for the moſt part (becauſe the true Knowledge of GOD and of the End of the Law was then declined), *earthly, ſenſual, deviliſh.** By theſe, and other Means, they were ripening apace for the Judgements, which afterwards came upon them; the Sum or finiſhing Stroke of which was the Crucifixion of the *Prince of Life*, of whom they were *the Murderers and Betrayers*.

Chriſt was revealed to be a *Prophet*, in the higheſt and moſt emphatical Senſe. He came into the World to publiſh and declare the *Will* of *Jehovah* to his Redeemed, and to ſhew them the Way and the Means of his precious Salvation. He taught this Will by his Words, and confirmed the Truth of his Words by a thouſand wonderful and miraculous Deeds. Both his Deeds and his Words were declarative of infinite Mercy, and demonſtrated his Perſon to be completely full of Divinity, of Grace, and of Truth. 'Twas he that ſpake, by his Spirit, in the Prophets of old; and, whatever good Tidings of Comfort and Salvation they bore to the Church, they received and derived the whole from him. They *knew nothing by themſelves*. All *their* Graces were *his* Gifts; and he inſpired them with holy Boldneſs, with Admonition, with Prædictions of Peace; as either they, in their own Perſons, or the antient Church, had need. They ſpake in the NAME JEHOVAH; and that bleſſed NAME graciouſly accompanied, whatever he led them to ſpeak. Nor they alone; but the *Apoſtles, Evangeliſts, Prophets, Paſtors*, and *Teachers*,†

* James iii. 15.

† Eph. iv. 11. The Apoſtle here ſets down the five Orders of Miniſters, which Chriſt hath given to his Church. 1. *Apoſtles*.

ſince

ſince his Advent in the Fleſh, have declared his Will by the inward Operation of the Holy Ghoſt. He hath never left himſelf without Witneſs in his Church; and he hath promiſed, that he never will. In the preſent Day, we ſee Multitudes embracing the Truths of his Goſpel; and of many in thoſe Multitudes it may be reaſonably hoped, that they feel what they profeſs, and that they know, by infallible Evidences, in whom they have believed.

Moſes was directed to declare the Advent of the great *Prophet* to the Children of *Iſrael*, and gave them a remarkable Reaſon, why the Saviour ſhould bear the Name. When the Law in all its Terrors, perhaps internal as well as external, was promulged from Mount *Sinai*, the People *removed and ſtood afar off*; *for they could not endure that which was commanded*; and ſo *terrible was the Sight, that* Moſes *ſaid, I exceedingly fear and quake.* Afraid of the Repetition of theſe awful Horrors, they ſaid to *Moſes, Speak thou with us, and we will hear*; *but let not the* ALEHIM *ſpeak with us, leſt we die.** *Moſes*, reminding them of this Requeſt, promiſed from the Almighty, that they ſhould not hear this Voice of JEHOVAH, nor ſee the Fire (the Emblem of his Wrath againſt Sin) any more; but that *Jehovah* would raiſe

Theſe were Men *ſent out*, by *Chriſt* himſelf to preach the Goſpel throughout the World. 2. *Evangeliſts*. Theſe were either *ordained* to preach *by the Apoſtles* themſelves, or were their *Companions* in Labor and Travel. Of courſe, theſe two firſt Orders have long ſince ceaſed: The Name however of *Evangeliſts* is now particularly applied to the Writers of the Goſpels. 3. *Prophets*. Under the New Teſtament this Name is generally given to the Preachers or Expounders of the Word; for *the Spirit of Prophecy is the Teſtimony of* Jeſus. 4. *Paſtors* are thoſe, who *preſided* over a limited Diſtrict or ſettled Congregation, and were appointed to *feed* the Flock of *Chriſt*. Almoſt equivalent to this Name is the Title of *Biſhop*, which implies an extraordinary *Care*, and conſtant *Viſitation*, of the Perſons or Flock committed to his Charge. 5. *Teachers*. This ſeems a Title, common to all the preceding Orders, and even aſcribed to *Chriſt* himſelf. By *itſelf*, it denotes a Perſon, enabled by the Spirit of GOD, to be an *Inſtructor of the Ignorant*, and *them that are out of the Way*.

* Exod. xx. 19.

them up a *Prophet from the midſt of them, of their Brethren,* * *like unto himſelf, whom they ſhould hear.* From all which he intimated to them very plainly, that, as they in themſelves were too unholy either to ſee GOD, or to hear his Law, which condemned their Unholineſs; a *Mediator*, like unto *Moſes*, i.e. *arrayed in Fleſh and Blood*, ſhould one Day be made manifeſt. Him they might gladly hear, and to him they might, with humble Boldneſs, approach, as to that Prophet, who ſhould both teach and inſpire them with the Knowledge of Salvation, and be himſelf the Means of their Reconciliation to GOD.

Iſaiah propheſied of *Jeſus*, in the ſame View, *as a Rod out of the Stem of* JESSE, or as one that was to take his *human Nature* from the Line of *Jeſſe*, *upon whom the* SPIRIT JEHOVAH *was to reſt, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Might, and of the Fear of Jehovah.* † Theſe were not the Qualifications of a Prophet in a *ſubordinate* Degree; but of *Chriſt* our Prophet in the *higheſt*.

Again, the ſame Prophet holds the like Language of the Redeemer, in another Part of his moſt evangelical Writings, and ſpeaks of him, as the *Anointed of* JEHOVAH *to* PREACH *good Tidings to his People*, &c. ‡

Chriſt applies the peculiar Dignity of the Office to himſelf; § for which, knowing that it pertained to the *Meſſiah* alone, the unbelieving *Jews* would have caſt him down the Precipice, on which the City of *Nazareth* was built. It is applied to him by the Apoſtle *Peter*, in his

* Deut. xviii. 15. How ſtrikingly and how anxiouſly does this divine Promiſe ſeem to be recorded? *From the midſt of thee*, that the great Prophet ſhould be raiſed up, would be infinite Goodneſs; but, that he ſhould be *of their Brethren*, and not aſhamed to own his People as ſuch, is an amazing Condeſcenſion indeed: And leſt any Doubt of his Humanity ſhould remain, it is added, *Like unto Moſes*. A Man of Trouble, as well as a Leader of the People, is the Pattern given of his Appearance in the Fleſh. This Text beautifully characterizes the *human Nature* of *Chriſt*, and his prophetical *Mediation* for his Choſen.

That this great Prophet here promiſed was CHRIST alone, ſee many excellent Arguments in a Sermon upon the Paſſage, by Dr. *James Robertſon*, Profeſſor of Oriental Languages at *Edinburgh*. p. 9. &c.

† Iſaiah xi. 1, 2. ‡ Iſaiah lxi. 1. § Luke iv. 21.

ſecond

ſecond Sermon in the Temple; * and very remarkably by *Stephen*, before the *Jewiſh Sanhedrim*. *Moſes* (ſays he) declared to the Children of *Iſrael*, *A* PROPHET *ſhall the* LORD *your GOD raiſe up unto you of your Brethren, like unto me; him ſhall ye hear: This is He* [the Prophet] *that was in the Church in the Wilderneſs; with the* ANGEL *which ſpake to him in the Mount Sinai, and with our Fathers, who received the lively Oracles to give unto us; whom our Fathers would not obey.* †

The Jews had alſo a ſtrong Expectation of his Appearance under this very Title and Character. Accordingly, ſome inquired of *John* the *Baptiſt*, whether *he* was *that Prophet*, of whom *Moſes* ſpake; while others, convinced by the irreſiſtable Demonſtrations of his Miſſion, poſitively pronounced *Jeſus* himſelf to be *of a Truth that Prophet, who ſhould come into the World.*

Chriſt was *eminently* a *Prophet*, both in *predicting* many Events which have been already accompliſhed, and in *expounding* the Scriptures concerning himſelf: But he was not merely a Prophet, though *the Prophet of the* HIGHEST. He was *like* unto *Moſes* as a *Man*; but he was infinitely *above Moſes*; or there ſeems no great Room for Encouragement to the *Iſraelites*, when he teſtified of THE PROPHET *that ſhould be raiſed up*. *Moſes* doubtleſs pointed them to one *greater* than himſelf, who ſhould go between GOD and his People, and intercede for them. And he muſt mean likewiſe a *durable*, an *everlaſting Prophet*; one that ſhould ſubſiſt throughout all Generations; or the Promiſe of *a Prophet*, or *one* Prophet, would hardly ſeem worth ſo particular and ſo anxious a Record, which he left to the *Iſraelites* concerning him. But, to put it beyond Doubt, that this Prophet was *divine*, *Moſes* adds; *Him* SHALL YE HEAR; as if he had ſaid, "his Words will be cloathed *with Power* to *his People*, and *they ſhall be made willing* to receive *him*, though *Iſrael* hath often diſputed and murmured about receiving *me*." No Prophet, but the PROPHET of Prophets, could enſure Suc-

* Acts iii. 22. † Acts vii. 42.

ceſs to his Preaching; ſo as that *the Word ſhould not return to him void*, nor fail of *accompliſhing the End*, for which it was ſent.

Bleſſed be GOD, our gracious Redeemer is to this Day the Teacher and the Prophet of his People. He points out to them the Way of Salvation through his holy Word, and *opens their Underſtandings, that they may underſtand the Scriptures*. Without his bleſſed Teaching, all the Means of Grace are ineffectual, and even a *Paul* might plant, and an *Apollos* water, in vain. *He ſpake as never Man ſpake*, when upon Earth; and he propheſies or teaches his People, as no Man can teach, by his Spirit from Heaven. He preaches *with* his Miniſters, giving their Word Demonſtration and Power; and he preaches *in* his People, applying that Word, with ſaving or reviving Efficacy, to their Hearts. *Both*, therefore, ſhould be ever looking to him, the great PROPHET, *the Shepherd, and Biſhop of their Souls*, for every Meaſure of Gift and Grace, as well as for the Completion of Grace in everlaſting Glory. He hath not ſaid to the Seed of *Iſrael, Seek ye my Face in vain*. The weakeſt Believer is welcome to *Chriſt*. He that thinks he knows leaſt, and is moſt ſenſible of his own Ignorance, is moſt welcome to *Chriſt*. Such ſhall ever be *taught of GOD*; and *who* (ſays *Elihu* to *Job*) *teacheth like him?** He makes his People wiſe unto Salvation; for, *of GOD he is made unto them Wiſdom* itſelf. There is nothing needful for them to know, which they ſhall not know by him. This ſhould be Matter of Comfort to the *ignorant* Chriſtian; to one who is little acquainted with what the World calls Knowledge. Let him be aſſured, that his Meaſure of Knowledge is according to GOD's Will; and, if it were for GOD's Glory, he doubtleſs would have known more. He knows enough ſavingly, that knows *Chriſt* truly. And he, that knows nothing of *Chriſt* by his Spirit and Power (whatever he may have learned beſide), will be found hereafter to have been an egregious Fool. His

* Job xxxvi. 22.

Lot

Lot will be with the *fooliſh Virgins*, who had *no Oil* of Grace in their Souls. The Chriſtian is privileged to plead even his very Ignorance, as an Argument of Notice, with *Chriſt* his Prophet, and to take up his Promiſes by Faith and lay them in Prayer before him. *Chriſt* will think it no Reproach to be put in Mind (as it were) of his Promiſes. *He giveth Wiſdom liberally, and upbraideth not.* No Man, that prayed in Faith for the Wiſdom of GOD unto Salvation, ever went without it. *He filleth the hungry with good Things: the Rich alone* (thoſe who preſume upon their own Capacity and Knowledge) *he ſendeth empty away.* O then, Believer, pray to be emptied more and more of thyſelf, of thy carnal Will, and of thy unſanctified Knowledge, that thou mayeſt be filled with *Jeſus*, and with that Wiſdom, which leadeth to the Contemplation of GOD, and to the everlaſting Enjoyment of him. Neither much or little human Knowledge will hurt thee, if it be ſubordinate, in thy Soul, to that which is divine. Learning is an uſeful Servant; but muſt never be the Maſter. Let it *follow* thee to *Chriſt*, not *lead* thee from him. After all, be watchful over it; for it bears a cloſe Attachment to Envy and Pride. When thou art ſweetly *taught of GOD*, thou wilt ſee aright in what Rank thou art to place all human Attainments. When thou art led on by *Jeſus*, a few Minutes of his Inſtruction will make thee wiſer, in reality, than all the pompous Knowledge (or rather ſplendid Ignorance) of the Schools, acquired in Years. One Leſſon from *Chriſt* will make thy Heart burn for more. He will inſtruct thee, not only by Leſſons of Wiſdom, but alſo by Leſſons of Love. He hath promiſed to be with his People *always*, and *to the End of the World*; and therefore he will be ever *with thee*, guiding thee by his Counſel, till he hath brought thee to his Glory. Then thou wilt be *with him*, through the everlaſting Ages. O gracious Promiſe of divine Felicity! O heavenly Wiſdom of Life eternal! Doth not thy Heart pant for ſome of theſe precious Foretaſtes of the Bleſſedneſs of Heaven?—May it glow with Deſire now;

now; and it ſhall ſoon glow with Praiſe and Delight for ever!

Teach me, my incarnate LORD,
By thy living, lively, Word;
And, in Spirit ever nigh,
That delightful Word apply:
Be my PROPHET, when I call,
Be my Light, my Life, my All.

PRIEST.

THE Apoſtle gives a brief Definition of the *Prieſt*'s Office, where he ſays, that *every High Prieſt, taken from among Men, is ordained for Men in Things pertaining to GOD, that he may offer both Gifts and Sacrifices for Sins*;* for which End, he alone was anointed with the *Holy Oil*, and was admitted into the *moſt Holy Place*.

The Deſign of this Inſtitution was to præfigure the gracious Work of *Chriſt* in Man's Redemption, as well as the Means which he would employ, in the Fulneſs of Time, to accompliſh it. Conſidered in any other View, the Office would have been nugatory, and the Slaughter of ſo many living Creatures, as were preſcribed in the Jewiſh Œconomy, bloody and cruel. Had Man continued without Sin, neither the Blood of Beaſts in the Type, nor the Blood of *Jeſus* in the End, would

* Heb. v. 1.

have

have been poured out for his Sake. The Sacrifice of the one and the other was a Demonſtration, that the Blood or Life of Man was forfeited, and, but for a Subſtitute, muſt have been loſt, and have periſhed for ever. The Offering of Beaſts, which began from the Fall, was inſtituted to commemorate both the Forfeiture of all that was good in *Adam*, and the Means by which a Recovery was to be obtained through *Jeſus Chriſt*. For this Reaſon, when *Chriſt* was manifeſted in the Fleſh, GOD by his Providence ordered the Removal of theſe Inſtitutions and Ceremonies, which were only to typify of Him; and we find they have been every where diſcontinued from that Time, by thoſe at leaſt who believe either the Old or New Teſtament, unto this Day.

It may not be amiſs to draw a brief Parallel betwixt the Type and the Antitype; the High Prieſt of the *Jews*, and the great High Prieſt of all that believe, both *Jews* and *Gentiles*.

The *High Prieſt* under the Law was conſecrated to JEHOVAH, for the Purpoſe of preſenting and offering the Gifts, the Prayers, and Services, of the People. Thus *Chriſt* preſents to GOD the ſpiritual Oblations of his Redeemed, and, by taking away the Iniquities that cleave to their moſt holy Things, renders their Perſons and their Performances highly acceptable to Him.

The *Jewiſh High-Prieſt* went into the moſt Holy Place, once in every Year, with the Blood of the Sacrifice, to expiate, typically, for the Sins of the People. So *Chriſt is entered into Heaven itſelf*, of which the *moſt Holy Place* was a Shadow, *to appear for ever in the Preſence of GOD for his People*; *not by the Blood of Goats and of Calves, but by his own Blood, having obtained eternal Redemption for them.*

There was to be no Man *in the Tabernacle of the Congregation*, when the High Prieſt went in to make the Atonement in the Holy Place; nor was any one permitted to enter, till he came out and had finiſhed the ſolemn Service.* So the bleſſed *Jeſus trod the Wine-Preſs* of

* Lev. xvi. 17.

GOD's Wrath *alone, and of the People there was none with him. His own Arm*, replete with Omnipotence, *brought Salvation to him*, and to his People through him; *and his Zeal* for GOD's Glory and their Happineſs, *it upheld him.* * No Power, but divine Power, could have accompliſhed the arduous Taſk; and therefore, in the Manhood of *Jeſus, dwelt all the Fullneſs of the GODHEAD bodily.* † He entered the Liſts alone; and He alone muſt and will have the Glory.

In theſe Particulars, and in ſome others, ſuch as his Apparel, *&c.* the *Jewiſh* High-Prieſt *could be* a ſtriking Reſemblance of *Chriſt*; but he could not *perſonally* typify the Mediator throughout: he could not ſuffer and die for the People. And that none might fancy, that *a Man alone* could be the mediatory or atoning Object in the Sight of GOD; this Part of the Service and Type was to be exhibited upon *clean Beaſts*; both to ſhew the *Paſſiveneſs* of the Victim, and the *Merit* and *Worth* of the Sacrifice to be *other than merely human.* It is not poſſible that the *Blood of Bulls and Goats* could expiate for the Sin of Man: it is equally impoſſible, that *one* Man's Blood could atone for the Offences of *many.* At the moſt, the Blood of *one* could extend but to *one*; and, therefore, the great *Atonement* with GOD muſt be of an *infinite and extenſive Nature*, calculated to reach *backward from the Fall* of Man, and to look *forward with its Satisfaction* to the End of Time. Now, nothing can have this *infinite* and *extenſive* Merit but what is *divine*; and conſequently, if *Iſrael be ſaved with an everlaſting Salvation* by the Merit of *Jeſus*, *Jeſus* himſelf muſt be a *divine* and an *everlaſting* Perſon. If he were not *divine*, his Atonement could not have merited beyond himſelf, and of courſe he would have periſhed in the Undertaking as entirely, as the Bulls and Goats in the Sacrifice; and if he were not the *everlaſting* GOD, he would not only have failed himſelf, but all, that have hoped or do hope in him, muſt likewiſe fail with him. How little do the *Arians*

* Iſaiah lxiii. 5. † Col. ii. 9.

and

and *Socinians* dream, while they blaſphemouſly and ignorantly attempt to degrade the Mediator from his eſſential *Divinity*, that they are robbing *him* of the Merit of his Sacrifice, and robbing *his People* of the very Baſis and Means of their Salvation? They unite the Folly of *Turks*, with the Blaſphemy of *Jews*; and aretenfold more inconſiſtent, and more inexcuſable, than either.

Chriſt was the great *propitiatory Sacrifice*, and the *anointed Sacrificer* too. He bled as *the Lamb* without Spot, and he offered himſelf as *the Prieſt* without Sin: In both views, therefore, he could not but be acceptable to GOD. *He came by Water*, full of Purity and Perfection, *and by Blood*, replete with Mercy and Propitiation. He came not by *Water only*; for then his infinite Holineſs muſt have rejected our ſinful Nature; *but by Water and Blood*, that, through his Atonement, we might be made Partakers of that Holineſs and of Life everlaſting. And further, when it is conſidered who the Lamb without Spot, and the Prieſt without Sin, was, even *Jehovah*, the omnipotent GOD, united to our Nature; there is no Circumſcription to the Merit of either Character; and the Dignity of both is high and deep, and broad and long, beyond Conception or Degree. Happy they, who have the divine Gift of Faith to plead this meritorious Sacrifice for their ſin-burdened Conſciences; thrice happy, who are thus enabled, with holy Confidence, to call this bleſſed High Prieſt of *Jehovah*, their own!

In the cxth. Pſalm it is ſolemnly aſſerted, *that* Jehovah *hath ſworn and will not change*;* *Thou* (the ADONAI)

* The Word נחם, commonly tranſlated *repent*, is improperly applied to JEHOVAH, with reſpect to its uſual Idea of *Sorrow* or *Compunction*; and, therefore, it might have been rendered, with greater Propriety, *change* or *alter*; for *with GOD* (reſpecting his Nature) *there is no Variableneſs neither Shadow of turning*. Dr. *John Edwards* juſtly obſerves, that when GOD is ſaid to *repent* (as, *it repented the* LORD, *that He had made Man*, &c.) we are to underſtand by it, that He acts in a *contrary* Manner to what He did before; and he

ADONAI) *art a Prieſt for ever, after the Order of* Melchizedec. Of this *Melchizedec* we find it written, "That he was *King* of *Salem* and *Prieſt* of the Moſt High GOD;"* and the Apoſtle, in the Seventh Chapter of the Epiſtle to the *Hebrews*, proves, that the Prieſthood of *Melchizedec* was ſuperior to that of *Aaron*, and that, therefore, *Aaron*'s Prieſthood was not *perfect* in itſelf, but was intended to be *changed*, when the *unchangeable Prieſthood* of the Lord *Jeſus Chriſt*, after the Order of the Kingly Prieſthood of *Melchizedec*, ſhould once appear. If the Prieſthood of *Aaron* was inferior to that of *Melchizedec*; how much more does it fall ſhort of the tranſcendent Excellence of the eternal Prieſthood of *Chriſt*? The Inſtitution of the *Levitical* Prieſthood was but for a Time, and, in itſelf, was only calculated to point out a more perfect and glorious Eſtabliſhment, which ſhould one day ſucceed it. The Prieſthood of *Melchizedec*, who for that purpoſe *was made like unto* the Son of GOD, *abideth continually*: It was a kind of Prieſthood, which did not conſiſt in the Exhibition of *carnal* Types and Sacrifices *like Aaron*'s, but in the offering up of *ſpiritual* Services to GOD. Beſides; *Melchizedec* was *King*, as well as *Prieſt*. The Apoſtle notes *his Name* (for all the patriarchal Names among the *Hebrews* had a meaning in them, and in that reſpect were very unlike our modern arbitrary Appellations), which ſignified *King of Righteouſneſs*; and the City, over which he preſided, was called *Salem*, or *Peace*; ſo that he was alſo *King of Peace*; in both which reſpects he was an eminent *Figure of him, that was to come*. For our bleſſed Redeemer is the *King* and *Prieſt* of his People; and, in this *Order* or Manner, will continue ſuch *for ever*.

The Prophet *Zechariah* foretold of the *Meſſiah*, under this conjoined Character. As Emblems of *Chriſt*'s

he quotes *Theodoret* upon the Paſſage, who ſays, that "GOD's *Repenting* is no other than the *Changing* of his Diſpenſation." *On the Style, &c. of the SS.* Vol. ii. p. 53.

* Gen. xiv. 18.

prieſtly

prieſtly and princely Offices, the Prophet was directed to make Crowns, and to ſet them upon the Head of *Joſhua* (or *Jeſus*; for this Man bore the *Name* as well as the Office of *Chriſt*), who was the High Prieſt at that time, and to ſay to him; *Thus ſpeaketh* JEHOVAH SABAOTH, *ſaying, Behold the Man whoſe Name is the* BRANCH, *and he ſhall grow up out of his place, and he ſhall build the Temple of* JEHOVAH; *even he ſhall build the Temple of* JEHOVAH, *and he ſhall bear the* GLORY, *and ſhall ſit and rule upon his Throne, and he ſhall be a* PRIEST *upon his Throne, and the Counſel of Peace ſhall be between them both.** In perfect Harmony with the Voice of the Prophet is the Language of the Apoſtle to the *Hebrews*: *We have ſuch an High Prieſt* (ſays he) *who is ſet on the Right Hand of the Majeſty in the Heavens; a Miniſter of the Sanctuary and of the true Tabernacle, which the Lord pitched and not Man.* † In both theſe Texts, the *Temple* or *true Tabernacle*, which *Chriſt* is ſaid to build, and of which he ſhall be the *Miniſter* and *High Prieſt*, is the *Redeemed* of the LORD, by whom they are *fitly framed* and *builded together*, and for whom they are appointed as an *Habitation, through the Spirit.* ‡

The Apoſtle alſo notes, what muſt not be omitted, as it contains Matter of the higheſt Comfort, that *Chriſt* was not conſecrated as an ordinary High Prieſt, by human Inveſtiture, but with an Oath, and *that* the *Oath* of *Jehovah*; for which reaſon, he was a *Surety*, and *a Surety of a better Teſtament.* § All, therefore, which this High Prieſt was appointed to perform, for the Salvation of GOD's People, ſhall be fully and acceptably performed. *Jehovah* hath *ſworn*; and it came to paſs, according to his Oath. As an Evidence of it, *Jeſus* cried, *It is finiſhed*, when he gave up the Ghoſt; and as a Proof of his *Ability*, in being the *Surety* of his Redeemed, he roſe by his own Power from the Dead,

* Zech. vi. 12, 13.
† Heb. viii. 1, 2.
‡ Eph. i. 23. and ii. 21, 22.
§ Heb. vii. 22.

and

and entered into the Heaven of Heavens to prepare a Place for them.

Chriſt, our Redeemer, then, is a Prieſt, an High Prieſt, a Prieſt upon his Throne, an everlaſting High Prieſt, a King as as well Prieſt, the King of Righteouſneſs, and the King of Peace: From all which the Apoſtle juſtly infers, that *he is able to ſave them to the uttermoſt* (or for evermore) *that come unto GOD by him, ſeeing he* EVER LIVETH *to make Interceſſion for them*; * *that he is higher than the Heavens*, † *far above all Principality, and Power, and Might, and Dominion, and every Name that is named*, ‡ and that *the Oath of* JEHOVAH *conſecrates the* SON, the High Prieſt of his People, *for evermore*. §

How replete with Grace and Conſolation is this Office and Title of the Divine *Immanuel*, to a weary, convinced, and heavy-laden Soul! What a Fund of Meditation, and what a Proſpect of Hope, are to be found in this delightful Name? What Pleaſure in the Reflection, that it belongs to *Jeſus*, our Brother, one like to ourſelves, as to his human Nature, in every thing but Sin; and that he hath anſwered every Purpoſe, for which he aſſumed this Office of Benignity and Love. He is our *Prophet*, to teach us the Way of Life; our *Sacrifice*, to purchaſe Life; our *Prieſt*, to intercede for us, and to plead the Merit of the Sacrifice; and our glorious and exalted *King*, *to ordain Peace for us, and to work all our Works in us*. ‖ Sure, was ever Grace and Love like this! Was ever Pardon or Peace purchaſed at ſo dear a Rate, or granted upon ſuch undeniable Security? How then ſhould the *Heirs of Promiſe* rejoice in the Hope of that Glory, which *Jeſus* hath procured, and in the Sufficiency of that Salvation, which *Jeſus* hath merited for them? O what Blaſphemy is there in Unbelief, when it doubts of the Fullneſs of *Jeſus*'s Merit, or diſtruſts the Riches of *Jeſus*'s Grace! How juſtly may the Reproof be applied to every Be-

* Heb. vii. 25. † Ibid. v. 26. ‡ Eph. i. 20.
§ Heb. vii. 28. ‖ Iſaiah xxvi. 12.

liever

liever, which was given to poor *Peter*, ſinking in the Sea; * *O thou of little Faith, wherefore doſt thou doubt?* *Jeſus* offered his Blood, as a willing Sacrifice, to purge away the contaminating Sores and Leproſy of Sin, and to ſatisfy the righteous Requirements of the broken Law. He performed all ſo amply, and in ſuch wiſe, that they ſhall never appear againſt his Redeemed. Nay, ſo far from appearing againſt them, the holy Law is become a Charter of Promiſes in the Saviour. He fulfilled its Demands; and the Wages, he has earned, are paid to his depending People. Though they may look back with Shame "on their many fruitleſs Friendſhips, ill-judged Enmities, raſh Preſumptions, cowardly Deſpairs, unmanly Flatteries, bold Indecencies, idle Schemes, airy Hopes, groundleſs Fears, Opportunities loſt, Admonitions ſlighted, Eſcapes unacknowledged, Evils unimproved, Bleſſings neglected, Trifles admired, with a whole Swarm of Infirmities;" yet, being in Chriſt, all the Guilt of theſe Enormities is done away. Chriſt anſwers to the Law for the whole. The Law writes nothing againſt Chriſt; becauſe, by his Obedience unto Death, he magnified and made it honourable; and the Law can write no Charge of Guilt againſt the Believer, becauſe he is *in Chriſt*. He is a Sinner indeed againſt it *in himſelf*, and it grieves his very Soul that he is ſo: It cauſes him to *groan in his earthly Tabernacle, being burdened*; but his Trangreſſions ſhall not be imputed. Chriſt bare the Puniſhment due to their Sins, and they can never juſtly bear it again. Law and Juſtice, being once ſatisfied in the Mediator, have nothing but Bleſſings for his People. They cannot exact the Penalty twice. The Redeemed of the Lord cannot taſte of that eternal Death, which he taſted for every one of them. They may and do ſuffer many Afflictions in this Life, and are, in the World's Eſtimation, of all Men the moſt miſerable; but even theſe Afflictions are Bleſſings, and made neceſſary and effectual for their ſpiritual

* Matt. xiv. 31.

Health

Health and Welfare. Sin yet remaining in their mortal Bodies, they are ſubject to the Evils, brought into the World by Sin, in common with others; but the Guilt of Sin is removed by the Blood of Chriſt, the Love of Sin is caſt out by the Spirit of Chriſt, and they cannot ſerve Sin any longer in Preference to Chriſt. They have a new Maſter, and are become new Creatures in the Frame and Diſpoſition of their Minds. They have new Joys, new Hopes, new Fears, new Deſires, new Conduct, and, in a Word, they are altogether *renewed* (as the Apoſtle ſpeaks) *in the Spirit of their Minds.* Their Sins now (for there is no Perfection in this Life) are not committed in Preſumption or Pleaſure, but in Sorrow and Frailty. This is one peculiar and characteriſtic Difference between the Children of Grace, and the People of the World.

Conſider then, fearful and fainting Believer, and conſider for thy Comfort, That this precious Atonement of *Chriſt* will reach as far, as Faith can reach, or Hope deſire; for *Jeſus* is an High Prieſt, prevalent in Interceſſion; *Jeſus* was a Sacrifice, infinite in Merit, and everlaſting in its Conſequences. If all the Sins, that ever were conceived in the Thought, or brought forth into Act and Deed, combined with all the practical Ungodlineſs that ever was committed from *Adam* to this Hour, and all together were laid upon thee; the Efficacy of *Chriſt*'s Blood is ſufficient for the Atonement of them all: And, if he gave thee the Grace of Faith in his infinite Atonement, thou wouldeſt be preſented without Spot or Blemiſh before the Throne of GOD. On the other hand; if thou didſt never commit but *one* Sin, and that Sin only in thy *Thought*; and if thou finally didſt leave the World without Faith in this great Propitiation; that very little Sin (as ſome might call it) would ſuffice to ſink thee down into a World of Woe. Faith is the great Diſtinction and Diſcrimination between one Man and another; and, as a ſhort Anſwer to that ignorant and ungracious Cavil, "that if a Man believe in Chriſt, he may live as he liſts," let it be noticed;

That

That the Faith of GOD's Elect never leads them *to* Sin, nor leaves them *in* Sin; and they, who Sin, that Grace may abound, or becauſe it hath abounded, have at beſt only the Faith of Devils. True Faith is a gracious Principle in the Soul, and induces Love, and every other Chriſtian Virtue. Faith mortifies the Fleſh with its Affections and Luſts, and crucifies, overcomes, and ſubdues both the Love and the Force of the World. Faith is omnipotent; becauſe it is derived from, and cleaves to an omnipotent GOD. *All things are poſſible*, in this view, *to him that believeth.* The Pardon of Sin is poſſible; the Victory over Sin is poſſible; the Reſignation of the Heart to GOD is poſſible; and the Triumph over Satan, Death and Hell, is poſſible; but only to Faith. Without Faith in the omnipotent Saviour, theſe things would be as impoſſible to the Sinner, as to gather the Stars with his Hand, or to pluck the Sun from the Sky. Faith in *Chriſt* is the *Deſtruction* of Sin. Where Faith is, Sin can never be delighted in, can never be imputed. It views *Chriſt*, and rejoices in *Chriſt*, alone; becauſe it ſees the abunnant Fullneſs of his Merit, and upon that Fullneſs lives from day to day.—Rejoice then, O Believer, in the all-ſufficient Sacrifice of thine all-efficient Prieſt. Be aſſured, that as the Drop of Ink, which hangs on the Point of a Pen, would be loſt and annihilated in the Depths of the Sea; ſo all thy Sins and Iniquities, however vile and however aggravated, when thrown into the unbounded Ocean of thy Redeemer's Merit, would be utterly abſorbed and for ever diſappear. *Who then ſhall lay any thing to the Charge of GOD's Elect? It is GOD* the Saviour, the all-ſufficient JEHOVAH, *that juſtifieth. Who is he that condemneth? It was* CHRIST, the anointed Prieſt, and the undefiled Lamb, *that died.* Say then, and O ſay it with everlaſting Gratitude and Love; *Thanks be unto Thee*, O GOD, for thine infinitely precious, thy glorious, thy *unſpeakable Gift!*

KING.

KING.

THIS Title is frequently applied in the Old and New Teſtament to the *Meſſiah*, which would be unjuſtly applied if he were not *Jehovah*; for *he* only can be *King over all.* King and GOD, in a ſtrict and true Senſe, are ſynonimous. GOD is called King, becauſe he preſides over, rules, directs, and preſerves, his whole Creation. The Term is uſed to expreſs the Supremacy of his Authority and Power. It would, therefore, have been Blaſphemy to aſcribe this Title to *Chriſt*, in the extenſive and infinite Senſe of the Scripture, if he had not been *one* of the coëqual and coëternal Perſons in the Trinity; and, conſequently, ſince it is thus aſcribed to him, another Proof or Atteſtation is afforded to his People, that he is *Jehovah* incarnate, GOD over all, bleſſed for ever, and that he is alſo, in a peculiar Manner, *their* King, under the comfortable and endearing Title of *King of Saints.*

This dignified Character was frequently connected with *that* of the *Prophet* or *Prieſt*, under the Old Teſtament, in one and the ſame Perſon; but none, except Chriſt, was allowed to inherit all the three together. Men might be his Types or Repreſentatives in *one* or *two* of his Covenant-Offices: But it was reſerved for *him alone* to bear theſe and all the other gracious Characters together in his own Perſon. He might be faintly deſcribed

ſcribed in the Perſons of *Moſes*, *David*, and others, for the Edification and Comfort of the antient Church; but none, but *Jehovah*, could ſuſtain *all* the Titles, which the Scriptures exhibit of an *eternal* Redeemer. GOD alone could perform what thoſe Titles imply, as the neceſſary Means of Inſtruction, Converſion, and Salvation, to loſt Sinners. And it may be laid down as a Maxim, which has been, is, and will be corroborated by the Experience of GOD's People in all Ages; that no Man, really and ſcripturally convinced of the Weakneſs, Depravity and Corruption of his Nature, and of the infinite Spirituality of GOD's righteous Law, can ſee any true Proſpect of Help, or entertain any juſt Hope of Salvation, but by the active and paſſive Obedience of an almighty, a divine, and an everlaſting Saviour. The Man, who grounds a Hope upon any Object or Perſon *leſs* than this, reſts upon a *Creature*, worſhips a *Creature* (which is Blaſphemy, Idolatry and Folly united), and conſequently both oppoſes the Revelation of GOD, and deprives his own Soul of the Comforts reſulting from it.

The ſlighteſt Inſpection of the Bible, and even common Reaſon, muſt convince any *Man*, that *Jehovah*, the ſelf-exiſtent GOD, is *King* and Ruler over Heaven, Earth, and all created Nature; and therefore it would be ſuperfluous to confirm a Truth, which admits of no more Diſpute than the plaineſt Demonſtration in *Euclid*.

The Revelation that the *Meſſiah* was to be *King*, in the ſame Senſe as *Jehovah* himſelf, is frequently found in the *Old* Teſtament, and is expreſsly and repeatedly confirmed by the *New*. Now, this would be impoſſible and untrue, but upon the poſitive Ground of the *Meſſiah*'s Divinity, of his being *Jehovah*, or *one* of the Perſons in the Godhead. Take away this Idea of him but for a Moment, and his Kingſhip and Empire dwindle into the Rank of a Vice-roy, a Deputy, and a Province; and the old Notion of the Heathens, that the Supreme GOD cannot attend himſelf to the Care and Burden of his own Creation, and therefore delegates

that Care to ſubordinate Beings, in ſome reſpects better and in others worſe than Man; is fully and abſolutely revived.

Chriſt is not a *King* upon *Terms:* if he were, he might *ceaſe* to be a King. Nor is he a *finite* Monarch; becauſe the Covenant with him in the Trinity exiſted from everlaſting; for THOU the ELEHIM, the Covenanters (ſays *Moſes* in the xcth Pſalm), ART [in the *ſingular* Number, to expreſs the *Unity*] *from everlaſting to everlaſting.*

The very *Nature* of his kingly Authority, and the *Enemies* he had to combat with, prove, as fully as Facts can prove, that *Jeſus Chriſt* muſt be, not only *more than Man*, but alſo the omnipotent *GOD.*

Thus the Pſalmiſt, calling upon this King, by the appropriating Title of *My GOD*, * ſays, *Thy Kingdom is an everlaſting Kingdom (of all Ages*, from Eternity to Eternity), *and thy Dominion endureth throughout all Generations.* And, in another Place, where he ſpeaks *touching this King*-Redeemer, he expreſſes himſelf; *Thy Throne, O GOD, is for ever and ever, the Scepter of thy Kingdom is a right Scepter.* † So *Daniel* ſtill more directly, if poſſible, applies this *Eternity* of Dominion to *Chriſt*, where, propheſying of the Fall of the great Empires of the World, he ſays, *The GOD of Heaven ſhall ſet up a Kingdom, which ſhall never be deſtroyed*; ‡ and *this Kingdom and Dominion, and the Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the* MOST HIGH, *whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.* § This is confeſſedly the *ſpiritual* Kingdom of *Jeſus Chriſt*, which literally prevailed againſt all temporal Dominion, and paſſed the Bounds of the *Roman* Empire, in Spight of every Oppoſition from Earth and Hell. The Evangeliſt *Luke*, reciting the Words of the Angel ‖ to the Virgin *Mary*, declares, that

* Pſalm cxlv. 1. † Pſalm xlv. 6. ‡ Dan. ii. 44.
§ Dan. vii. 27. ‖ Luke i. 33.

CHRIST *ſhall reign over the Houſe of Jacob* [all his faithful People] *for ever, and of his Kingdom there ſhall be no End.* And the Apoſtle *Peter* preaches to the Church, that *an Entrance ſhall be miniſtred abundantly into the* EVERLASTING KINGDOM *of our Lord and Saviour Jeſus Chriſt.* * Theſe, and other Texts, fully prove, that the Kingdom of *Jeſus* is the Kingdom of *Jehovah*, becauſe it is an *everlaſting* Kingdom; and that *Jeſus* was *Jehovah*, becauſe *Jeſus* had that Kingdom to beſtow, *as his own*, upon his People.

But, if there had been no poſitive Evidence of this Truth to be derived from the expreſs Words of Scripture; the very *Enemies*, which the Lord *Jeſus* had to vanquiſh and deſtroy for his Church, would furniſh us with a ſtrong and convincing Proof, that he muſt be far above Angels and Men, and no other than the omnipotent GOD himſelf. *Satan*, like *the ſtrong Man armed*, had forced the Poſſeſſion of Man, and would have bound him like a miſerable Captive for ever, had not *Chriſt* been ſtronger than the united Force both of him and his. The Devil has had very great Influence in all Ages; and particularly before the Manifeſtation of *Chriſt*, who came to deſtroy the Powers of Darkneſs, to confound the idolatrous Attention that was paid to them and their Oracles, and to eſtabliſh a perpetual Victory over them. Hence *Satan* is called *the Prince of the Power of the Air*, *the Spirit working in the Children of Diſobedience*, the *Prince of this World*, and by other Names, expreſſive of his ſubtle and mighty Agency. Nay, his very Adherents and Dependants are ſtyled *Principalities*, and *Powers*, and *the Rulers of the Darkneſs of this World*, the Authors *of ſpiritual Wickedneſs in the Heavens*, as well as on the Earth. Beſides all theſe, there was a *Law* ſtood out againſt Man, at once proclaiming *its own* Purity, and *his* utter Apoſtacy and Defection. This perfect Scheme of Duty Chriſt fulfilled for his People; ſo that, in him, it

* 2 Pet. i. 11.

is a kind of Advocate for them, and both cancels their Debt, and removes the Puniſhment which they had incurred by their Tranſgreſſions. And that laſt Enemy of Nature and of Man, *Death* with all his Horrors; who could have vanquiſhed but GOD, on whom all things depend, and whom all muſt obey? To vanquiſh Death is to give Immortality; and who can give Immortality but GOD? Yet *Jeſus*, we are aſſured, not only *hath Immortality*, but gives it, *in becoming the Author of Salvation to all that obey him.* All theſe things, and many more which might be conſidered in the *Kingly Office* of the bleſſed Redeemer, moſt inconteſtably prove, that all the Powers in Heaven, Earth and Hell are ſubſervient to his Will; that, of courſe, he muſt be omnipreſent, omnipotent, and eternal; and, therefore, that he is *GOD over all, bleſſed for ever.*

It may alſo be obſerved, by the Way, that both the *Means* of Salvation, and *Grace* wrought by thoſe Means, and *Glory* the Perfection of Grace, are all deſcribed by one Epithet, the *Kingdom of GOD*; becauſe, as it has been well remarked, "thoſe, whom GOD by *Means* brings to *Grace*, he will by *Grace* bring to *Glory*." Now, Chriſt, being the AUTHOR of eternal Salvation to all that believe, is the Author of the *Means* as well as the *End*, is the *Occaſion* and *Accompliſher* of all its Purpoſes, and, for that reaſon, is juſtly confederated in the *Kingdom* with GOD the Father and the Spirit. The Kingdom of GOD and of Chriſt, mentioned by the Apoſtle, is but one Kingdom, becauſe GOD and Chriſt, with reſpect to the Divinity of Nature, are but one.

The Scriptures are full of the *Meſſiah*'s Kingly Office; and no wonder; for, if he were not a King and a Conqueror, what muſt have become of his People, ſurrounded, as they are, with innumerable Enemies *without*, and troubled with treacherous and deceitful Hearts *within?* The Pſalmiſt, in particular, is ever exulting in the Omnipotence and Dominion of his Saviour, who was *to ſet his Throne upon the holy Hill*

of

of Zion, * *to rule his Enemies with a Rod of Iron*, and *to dash them in Pieces like a Potter's Vessel.* He reiterates the Praises of the *King of Glory*, and tunes his Heart, with seraphic Melody, to celebrate his Victories, his Power, and his everlasting Dominion. He displays, in all the gay Colouring of an oriental Style (which, hyperbolical as it generally is when applied to human Affairs, is much too low for the Sublimity of this Subject), the Honors and Dignities of his divine Redeemer; and he rises in Idea upon Idea, when he contemplates the ineffable Glories, and the everlasting Benignity, of his Person and Power. Nor is he content *alone* to magnify him; but he calls upon all the Faithful to join in Praise, and wishes to raise a Chorus, as it were, from the Universe of Nature.

Prophets, as well as Psalmists, are equally sensible of the transcendent Glories of the Mediator's Kingdom, and invite the Church to *rejoice greatly*, and to *shout*; *because her King cometh*, *just* and mighty to *bring Salvation*, *lowly* and gracious to *bestow* it. †

Apostles know the joyful Sound, which Prophets had proclaimed, and join with them in rejoicing; because they had seen, by Faith, the spiritual Majesty of their crucified Lord, and were Witnesses of his spoiling the Powers of Darkness, and of his triumphing over them for ever. They saw, that, *of him*, *and through him*, *and to him*, *are all things*; and, therefore, they ascribe *the Glory* and *Dominion* to him without End. ‡

* Psalm ii. As *Christ* is described by various Titles, so the *Church* is represented under different Images and Names, in the Holy Scripture. In this place she is called *Daughter of Zion*, and, in others, the *Israel of GOD*, *Jerusalem*, *Daughter of Jerusalem*, *Zion*, *Mount Zion*, *Holy Mountain*, *Temple*, *Holy City*, &c. All which have a Reference to the *Church's Election* or *Holiness* under the Law, and typify her spiritual *Perfection* and *Nearness* to *Christ* through the Gospel.—There seems a peculiar Beauty in the subsequent Words; *Christ* shall *rule his Enemies with a Rod of Iron*, with Punishment and with Vengeance, *and shall dash them in Pieces like a Potter's Vessel*, making his own Conquest *complete*, and their Overthrow *final* and *irretrievable*.

† Zech. ix. 9. ‡ Rom. xi. 36.

The *Angels*, and the *Spirits of juſt Men made perfect* in Heaven, adore the Worthineſs and Majeſty of *the Lamb, who is* LORD *of Lords, and* KING *of Kings*,* and continually aſcribe Salvation, and Power, and Might, and Dominion to him, for ever and ever.

And ſhall not *Believers* on Earth, who are Heirs of Heaven, join in the univerſal Acknowledgement of their gracious Lord?—All, who know him *by Faith*, muſt praiſe him *in Spirit*. *Out of the Abundance of the Heart, their Mouths will ſpeak:* And none can be ſilent in his Praiſe, but thoſe who are *ſilent in Darkneſs*.

The Believer has a *peculiar* and *internal* Argument, which the World does not apprehend, for owning and bleſſing the *Sovereignty* of his adorable Saviour. He knows what he himſelf is, and what he was by Nature: he once felt himſelf averſe to every good Word and Work; and ſees, with irreſiſtable Evidence and Clearneſs, that, by any Energy of his own, he could never have changed the Apoſtacy of his Nature, and the perverſe Rebellion of his Will. On the other hand, he beholds a new Nature implanted in him, which wars againſt theſe Corruptions; he perceives in his Soul a Tendency to GOD, and the things of GOD, which was never there before; he finds a Mind entirely changed, as to its Opinion of what the World calls great and good; he loathes, as perfect Abominations, what were once the Idols of his Hopes and Purſuits; and he perceives a Light in his Mind, and a Joy in his Heart, which are ſo far from being of the World, or having the leaſt relation to it, that he poſſeſſes them cleareſt and ſtrongeſt, when he is moſt ſecluded from the World, or moſt perſecuted by it. From all this he argues, and argues juſtly, that there is a wonderful Change paſſed upon him; that Satan could not, or would not, effect it, if he might; that he had neither Ability nor Diſpoſition to do it himſelf; and that, ſurely, what could enable him to maſter ſo many Cor-

* Rev. xvii. 14. xix. 16.

ruptions,

ruptions, to see such Beauty in Truth, to feel such a Love for it, and to be made so happy by it, (all of these being a *spiritual*, as well as *new*, *Creation*) must be necessarily above the common Effects of Nature, and nothing less than divine. The Scripture comes upon the Mind, and describes these very Circumstances as essential to Faith, stating it as a universal Proposition, that this *Faith is the Operation of GOD* alone, and *the effectual Working of his Power*. * Can any thing be more conclusive with such a Man, that Jesus Christ, having done all this, and promised to do as much more, must necessarily be GOD, as well as Man? If he had been mere Man, he might have promised indeed; but all his Promises would have died with him: But, *because* he is GOD, he hath both promised and done, what only pertains to the Truth and Power of GOD to promise and do. Indeed, to such a one all this is more than demonstrable: it is Demonstration itself. Others may dispute, and cavil, and rail, about the Divinity of Jesus Christ: *he* cannot. *Christ* has given him *an Understanding that is true*, † not visionary and floating in the Head, but solid and joined with the experimental Perception of the Heart. Thus, *believing on Christ*, *he hath the Witness in himself*, ‡ and, in this Frame, can no more doubt of the GODHEAD of his Saviour, than he can doubt of his own Existence, and the Evidences attending it.

The Kingly Office of *Christ* is full of Glory to his People, because it is full both of Ability to save, and of Dignity to bless, and because it includes and comprehends all others. All his other Titles of Grace proceed from this, as from their Source; and they all center finally in it, as their End. His *prophetical* Office is to teach his People, that he is their *Defence* and their *King*; and his *priestly* Office is to exhibit the infinite and everlasting Atonement of their *King* and their *GOD*. As a *Prophet*, he convinces their Understandings; as a

* Eph. iii. 7. † 1 John v. 20. ‡ 1 John v. 10.

Prieſt, he purifies their Souls; but, as a *King*, he governs them in Love and Grace here, and will govern them in perpetual Bleſſedneſs and Glory hereafter. How happy then muſt *they* be, who are continually *taught*, for ever *pardoned*, and always *governed*, by the Wiſdom, Blood, and Righteouſneſs of *Jehovah* incarnate! In one Office, they have *Light*; in another, *Peace*; and, in the third, *Security*. In the Enjoyment of one, they enjoy all; for, though indeed they may be *diſtinguiſhed* in the Order of Experience and ſeen in different Views, they can never be *divided* in their conſequent Operations and Effects. Where *Chriſt* reigns as King, there he is *all in all*.

What a comfortable Reflection does this Office of *Chriſt* yield to the feeble Chriſtian? When he is aſſaulted by violent Temptations, or ſtrong Diſtreſſes of any kind, he is privileged to fly to *Jeſus*, as his *King* in Covenant, either for his Power to ſubdue them, or for his Providence to take them away. Promiſes and Invitations, one upon another, are preſented to him for his Encouragement; Aſſurances are given that he ſhall never periſh, and that nothing is able to pluck him out of *Chriſt*'s hand; Trials are ſent, on purpoſe, that he might come and try the Truth of theſe Promiſes and Aſſurances; and, when he is enabled to come, how ſweetly does he find the Promiſes made good to his Soul; what Intervals of Strength does he gather; and what Encouragement does he find to ſupport his Faith and Confidence in his GOD? None ſee, but tried and buffeted Believers, the *abſolute Neceſſity* of this *Kingly* Office of *Chriſt* for their Salvation. The ſame Spirit, which convinces them of the urgent Neceſſity of his Righteouſneſs to cover them, convinces alſo of the equally urgent Neceſſity of his Government to rule them. They plainly ſee, that, if he were not *King over all*, he could not be a *Saviour from all*, unto their Souls. Salvation implies Power; an infinite Salvation, infinite Power; an eternal Salvation, an eternal Power: And as Power, infinite and eternal, can ſubſiſt only in GOD; this

this Power ſubſiſting in Chriſt, demonſtrates him to be the GOD *of all Power*. The doubting Frames, the perverſe Deſires, the rebellious Will, the depraved and languid Affections, the refractory Tempers, which (like ſo many *Canaanites* in the Land) remain and will remain in Believers below, abſolutely *require* ſuch a *kingly* Saviour as *Jeſus*, not only to prevent Harm and Deſtruction, but to turn them to a profitable Exerciſe and Advantage. Chriſtians would not know what Enemies they have, did they not feel their Malice and Rage; nor the Worth of their King, but for the Evidence he continually gives them of his Power. If *Chriſt* were not an almighty Saviour, the Legions of Sins and the Legions of Devils would block up the Avenue to Heaven, and force the ſtrongeſt of Believers into every poſſible Diſtreſs and Ruin. How then ſhould all Believers prize their King: and, while ſome, who are Strangers to GOD and to the *Plague of their own Hearts*, are not only doubting themſelves, but labouring, with a diabolical Induſtry, to excite a Doubt of his Divinity in others; how ought *they*, who have taſted of his Grace, to celebrate and teſtify the Power, which beſtowed it upon them? Their Lives, as well as their Lips, ſhould convince the gainſaying World, that *they have been with* JESUS, that they are under the Dominion of his Spirit, and are guided by the Scepter of his Love. And when they have overpaſſed the narrow Strait, which divides them from *the Lot of their Inheritance* in Heaven; how ſhall Wonder and Joy inflame their Souls, in the near Proſpect of what *GOD has prepared for them that love him?* With what Tranſport ſhall they enter upon the full Enjoyment of thoſe Crowns and Dominions, which their King and their GOD hath laid up for them? They ſhall *ſee him*; they ſhall *be with him*; they ſhall be *like him*. *O Joy unſpeakable and full of Glory!* When ſhall we thus appear in the Preſence of GOD! When ſhall we caſt our Crowns at his Feet, and for ever adore him! *Surely, I come quickly*, ſays the LORD. *Amen*, ſays the believing Soul: *Even ſo, come*, LORD JESUS!

BRANCH.

BRANCH.

THE Redeemer ſeems to be deſcribed under this Title, to inform the antient Church, that the *Meſſiah* would ſhoot forth or ſpring, as to his *human* Nature, from the Race of Man, and, in particular, from the royal Line of *Judah*. It is very certain, that the Jewiſh Church, from the Inſtruction of its Prophets, believed this of him: And the Perſuaſion was ſo current, that the very common People (as we find in John vii. 42.) could aſſert, that Chriſt was to come *of the Seed of* David, *and out of the Town of* Bethlehem, *where* David *was*. For this reaſon, probably, the *Meſſiah* is not repreſented by this Name, till ſome time after the Death of *David*, from whom he was to trace his Deſcent. Thus the Prophet *Iſaiah* ſpeaks of him, as *a Rod out of the Stem of* Jeſſe, *and as a Branch that ſhould grow out of his Roots, upon whom the* SPIRIT JEHOVAH *was to reſt.* * The Idea appears to be taken from a flouriſhing Tree, ſpringing, growing, and bringing forth Branches; or, rather, from a Tree cut down, out of whoſe Roots ſhould ariſe a Scion or Shoot, that GOD would bleſs and proſper. The Saviour himſelf adopts the Similitude, and, to expreſs the abſolute Dependence of his People on himſelf, declares, that *He is the Vine*, and that *they*

* Iſaiah xi. 1, 2.

are

are the Branches, deriving Sap from him, and bearing Fruit by his Support and Vigor.

Though this Image ſeems deſigned to ſhow the *human* Nature of *Chriſt*, and to point out from what Stock that Nature would ſpring; yet, in one reſpect, it may alſo refer to his *divine* Eſſence in Conjunction with his *Humanity*; for he ſays of himſelf, *that he* CAME FORTH [as out of his proper Abode, which the Word ſignifies] *from the Father*, * and, therefore, muſt have coëxiſted with him, before the Aſſumption of his Humanity; and, again, that *he and the* FATHER WERE ONE, and therefore they muſt have exiſted both coëſſentially and coëternally.

The Office-character of this bleſſed BRANCH is moſt comfortably repreſented and illuſtrated by a Variety of beautiful Figures in the fourth Chapter of *Iſaiah*. *In that Day* (at the appointed Time) *ſhall the* BRANCH JEHOVAH *be for Beauty and Glory*. The Remnant of Iſrael (which, as we learn by the Apoſtle, *is according to the Election of Grace*, Rom. xi. 5.) was to be made holy, clean, and fruitful by him: he would be their Defence, Light, Glory, and Refuge, from every Enemy and from every Harm. And though to the World he would appear as a *tender* feeble *Plant*, and *as a Root out of a dry Ground, without Form or Comelineſs, or Beauty, that they ſhould deſire him*; yet, like the Palm-tree, he would flouriſh under the greateſt Oppreſſion, and, however laden with his People's Sins, would ſhoot up, and riſe ſuperior to all the incumbent Load.

He was gracious to undertake, and he was able to perform, this arduous and unparalleled Work of Benignity; becauſe he was a Perſon in JEHOVAH, the ſelf-exiſtent GODHEAD. Were he a Being inferior to the infinitely divine; the Celebration of his Offices with ſo much Care of ceremonial Inſtitutions, and with the Splendor of the higheſt Images which the human Underſtanding can conceive, not only ſeems an idle Parade,

* John xvi. 28.

but

but (with Reverence be it ſpoken) would be the ſolemn Revelation of a Falſhood from GOD; for he declares, by the Mouth of his Prophet, that *he would raiſe unto* David *a* RIGHTEOUS BRANCH [in Diſtinction from *David*'s mere natural Branches, which, like the other Sons of *Adam*, were corrupt and ſinful], *and that a King ſhall reign and proſper, and ſhall execute Judgement* * *and Righteouſneſs*

* Theſe Words, *Judgements, Teſtimonies, Law, Precepts*, &c. frequently occurring in the Old Teſtament, and particularly in that ſeraphic Pſalm the cxixth, ſeem, in general, but ill underſtood by the Church of GOD at this Time; though, when they were uſed in the antient Language, and by the antient Church, there was a particular Meaning in them, and particular Comfort and Improvement were to be gathered from each of them. It has always been regretted by good Men, that the holy Tongue, calculated as it is to expreſs in many Inſtances ſpiritual things with a ſtriking Peculiarity, cannot be tranſlated into any other Language, whether antient or modern, without either detracting from the Senſe, or loſing that Peculiarity. The Words, above recited, afford a remarkable Inſtance of it: And as they occur frequently in the Bible, and eſpecially in the Pſalms, with much Importance; the Reader will excuſe the Length of this Note, which is an humble Attempt to explain them.

LAW.—By the Word תורה, rendered *Law*, we are not always to underſtand the Law given to *Moſes*, as is generally conceived of the Term in the Reading of the Old Teſtament; nor the Law as a Covenant of Works, as is commonly underſtood of it in the New: But, when it is uſed in a higher and more abſolute Senſe, it means the *general Revelation of the Mind and Will of GOD*, and the *Comprehenſion, Doctrine*, or *Inveſtigation* of his *Decrees*. The Pſalmiſt, therefore, in the Pſalm above referred to, when he ſpeaks of *walking in* and *keeping the Law*, is to be underſtood in an *evangelical* Senſe, as deſiring to *comprehend* and *obſerve* the gracious Revelation of all GOD's Will, and to *meditate* upon it as containing the Reaſons of his Goſpel and Grace, which the Revelation of that Will or Law was ordained to convey to thoſe, whoſe Minds were prepared to receive them. The Word *Law*, therefore, and the Terms that follow, have a higher and nobler Meaning than the merely literal one; or there would have been but little Neceſſity or Uſe for the commanded *Meditation by Day and Night* upon a few ſhort moral Precepts, and a Code of ritual Obſervances. The whole Law, in this view of it is (as Biſhop *Lowth* juſtly obſerves) a grand and multifold Allegory, which engaged the whole Attention and Diſcuſſion of the Jews. See Joſh. i. 8. Pſalm i. 2. and alſo a moſt elegant Diſſertation

Righteouſneſs in the Earth: In his Days Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely* [or in the Confidence of

Diſſertation upon this Subject in Biſhop LOWTH's *Præl. de ſacrâ Poeſi Hebræorum.* p. 94. Edit. 3.

TESTIMONIES.—The Word עדות, rendered *Teſtimonies*, is derived from a Root which comprehends the Idea of *Futurity*, and plainly points out, that the Matters, to which the Word is applied, have a Reference to ſome *future* Circumſtances, which are *beyond* or *above* their preſent Deſignation. Thus the Tables of Stone are called the *Tables of Teſtimony*, becauſe they not only teſtified GOD's preſent Will, but looked forward to Chriſt, who alone was completely to fulfil them. The Tabernacle, which included the whole Jewiſh Ritual, is alſo called *the Tabernacle of Teſtimony*, becauſe it was calculated to form a ſenſible Exhibition of thoſe ſpiritual things, which Chriſt would, in *future* Times, perfect and accompliſh for the Salvation of his People. The evangelical Senſe, therefore, which the antient Believers, who *were Iſraelites indeed*, had of theſe *Teſtimonies*, was their ſymbolic Repreſentation of GOD's future Performances of Grace, in the Perſon of Chriſt, for their Redemption.

PRECEPTS.—פקודים. The Word is derived from a Root, which ſignifies to *viſit*, *appoint*, *ſuperintend*, &c. It relates to thoſe Inſtitutions of the Law, which point out the *Viſitation* and *Support* of the Church by the Meſſiah, the *Shepherd* and *Biſhop* of their Souls, and which were appointed as viſible Tokens of his ſpiritual Preſence and Protection.

STATUTES.—חקים ſignifies the *Delineations*, *Deſcriptions*, and *Determinations* of GOD's holy Will, which no Creature has a Right either to increaſe or diminiſh. Deut. iv. 1, 2. In the cxixth Pſalm the Word ſeems to have a particular Reference to the *ceremonial* Law, which was wholly founded upon the *Delineations*, *Types*, and *Shadows of good things to come*. Thus, when the Pſalmiſt ſays, *Teach me thy Statutes*, he evidently means, "Teach me, O Lord, "the ſpiritual Doctrine of theſe external Rites, that, under theſe "outward and viſible Signs, my Faith may behold and purſue the "Glories of thy inward and ſpiritual Grace."

COMMANDMENTS.—The Word מצות is a general Term, and denotes all the *Ordinances*, *Injunctions*, and *Commands* of GOD, whether *moral*, *ceremonial*, or *evangelical*.

JUDGEMENTS.—משפטים. GOD's *Purpoſes*, *Determinations*, and *Decrees:* The myſterious Counſels of his righteous Will, and the revealed Ordinations of his irreverſible Grace. *Quicken me* (ſays the Pſalmiſt) *according to thy Judgements:* i. e. Let thy purpoſed Grace repleniſh me with ſpiritual Life.

WORD.—דבר and דברה, or אמר and אמרה. Theſe Terms are indiſcriminately rendered *Word* in our Tranſlation, though their Senſe,

of Faith]: *and this is his* Name, *whereby* HE [the BRANCH] *ſhall be called*, JEHOVAH OUR RIGHTEOUSNESS.* Words cannot be more expreſs than theſe; that the *Saviour* is a *Branch* from *David*; that he is a *King* for the Salvation of his People; and that he is JEHOVAH himſelf for their everlaſting Juſtification. But, leſt any Occaſion of Doubt ſhould ariſe upon the vaſt Comprehenſion of Grace in this Declaration; it is repeated *Line upon Line*, in a ſubſequent Part of the ſame Prophecy, where the Redeemer is called the BRANCH *of Righteouſneſs* in the Abſtract; to ſhew, that he has Power to make his *People* righteous, becauſe *he* is *eſſentially* righteous, or *Righteouſneſs itſelf*. †

But, further, to prove the Saviour's Aſſumption of *human Fleſh*, and that he was not to be wholly of the divine Nature (as ſome of the antient Heretics imagined); another Prophet ‡ is enjoined to reveal him, as *the* MAN *the* BRANCH, who ſhould build the Temple of *Jehovah*, or raiſe up his Church and People *into an holy Temple in the* LORD. In this reſpect, he is alſo

Senſe, as well as Sound, is not a little different in the Original. In the 9th Verſe of the cxixth Pſalm, for inſtance, דבר is tranſlated *Word*, by which may be underſtood *what* is *ſpoken*, *revealed*, or *explained*, by GOD the WORD, either in Precept or Promiſe to his People. It correſponds with the Latin Word *Loquor*. *Wherewithal ſhall a young Man cleanſe his Way?* The Anſwer is, *By taking heed according to thy* (ſpoken or revealed) *Word*: i. e. the Expreſſions of thy Will, communicated either immediately from דביר the Oracle in thy holy Place, or mediately by the Prophets and their Writings, inſpired by Thee. The Noun maſculine אמר is juſtly applied to GOD the WORD. Thus in Pſalm, the xixth, it is delightfully ſung, *The Heavens declare the Glory of GOD, and the Firmament ſheweth his handy Work. Day unto Day proclaims the* WORD, *and Night unto Night declares* his *Knowledge. Without the* WORD *and his Word* (or Revelations), *their Voice is not heard*: i. e. they are miſunderſtood and perverted, unleſs they are referred to the WORD who made them. The feminine אמרה denotes what is ſaid in a ſtrong *active* Senſe, implying (like the Latin *Dico*) Power and Energy in ſaying. Thus GOD the WORD ſaid, *Let there be Light, and there was Light*. Comp. Gen. i. 3. with John i. 2.

* Jer. xxiii. 5, 6. † Jer. xxxiii. 15. Dan. ix. 24.
‡ Zech. vi. 12.

called

called the *Servant of Jehovah*; * becauſe he would fulfill all his Will, and perform the Counſels of the everlaſting Covenant.

Though this *Branch* is ſaid to ſpring both from *Jehovah* and from *David*, as appears from the Texts recited; he is not *two Perſons*, as the *Eutychians* have imagined, nor *two Meſſiahs*, as the *Rabbins* dream; † but *one* Perſon of *two* Natures, namely, the human and the divine.

Under this natural Image, there appears a beautiful Illuſtration of the Relation, that ſubſiſts between Chriſt and his People. All *the Fruits of Righteouſneſs with which* Believers *are filled, are by Chriſt Jeſus to the Glory and Praiſe of GOD.* ‡ *As the Branch cannot bear Fruit of itſelf, except it abide in the Vine*; *no more can* they, *except* they *abide in* him. § They, like ſo many dependent Shoots, derive from him, *the emphatical Branch*, all their Life, Strength, and Nouriſhment; nor can they vegetate a Bud, or produce a Leaf, a Bloſſom, or a Fruit, but in him and by him. And, as is the Tree, ſo is the Production. *If the Root be holy, ſo will the Branches.* ‖ The Branches of *Chriſt* produce Fruits, that bear a Likeneſs to the Nature of *Chriſt*. It is impoſſible to be in *Chriſt* without producing Fruit; for there are no barren Branches in him. *Chriſt* is not a *Cumberground*; nor

* Zech. iii. 8.

† The *Jews* fancy to themſelves the Advent of two *Meſſiahs*: they call the one, *Meſſiah Ben Joſeph* or *Ben Ephraim*; and the other, *Meſſiah Ben David*. The *former* is to begin the Work of their carnal Deliverance, by bringing them into their own Land, and ſubduing the Sons of *Iſhmael* and the Sons of *Eſau* (the *Turks* and *Chriſtians*), but ſhall finally periſh in his War with *Gog* and the great *Armillus*. This *Armillus* they feign to be a Monſter or Giant twelve Cubits high, who is to ſet up for the true *Meſſiah*, and to fight againſt *Iſrael*. The *latter* (*Meſſiah Ben David*) is to appear upon the Death of the other, to complete the Jewiſh Conqueſts, and to inſtate them in the full Poſſeſſion of their antient Territories.——What Madneſs and Nonſenſe is the human Mind ſuceptible of, when it is left of GOD, and expoſed to its own Corruption and Depravity! How truly does the great *Meſſiah*, whom they rejected, deſcribe them as Perſons who, *ſeeing, ſee not*; *and, hearing, hear not*; *and who do not underſtand!* Matt. xiii. 13.

‡ Phil. i. 11. § John xv. 4. ‖ Rom. xi. 15.

may

may his People. *His* Life virtually feeds *them* with Life; and *becauſe he lives, they ſhall live alſo.* He has done every Work for them, that was requiſite to *make* them *alive unto GOD*; and he does every Work in them, that is neceſſary to *keep* them ſo. *He ſhall bear the Glory* * (ſays the Prophet), to whom indeed all Glory is due; and they ſhall be glorious in him, that GOD may be all in all.

The Stock of Man became dead and corrupt through the Fall. Sometimes a Branch appears, that ſeems to diſcover Life and to bear Fruits; but when theſe are taſted and tried, however fair to the Eye, like the Apples of *Sodom*, they are altogether Filth and Aſhes within. Nor are rotten Trees more replete with Vermin, or leſs capable of being applied to a good Purpoſe, than the Nature of Man, while over-run with Corruptions, and unfitted for the intrinſic Acts or Intentions of Righteouſneſs and Truth. This is a juſt, though an humbling, Picture of Man: Nor can he poſſibly recover himſelf from this dreadful State, any more than a rotten Tree can renew its former Vigor, or give itſelf the Life, which it enjoyed before. But though this Decay of human Nature from all true Holineſs is declared by the Scriptures, and is viſible to every diſcerning Eye; yet, becauſe a luxuriant Gourd twines round the Stock, or ſome baneful Ivy inveſts the Branches with Green, careleſs Obſervers have fancied the Tree to be alive, and have admired the ſpecious Verdure without, inſenſible or regardleſs of the barren Skeleton within. What was ſaid of the *Athenians*, may be ſaid of all Men; that, if they know what is right, they have no Will to do it. † True it is; though Man's Heart became dead to GOD and the Things of GOD through the Fall; Pride and Preſumption were then quickened; and are the barren Ivy and the bitter Gourd, which yield all the Ornament and all the Fruit, which he either has, or indeed deſires to know.

* Zech. vi. 13. † Cic. *de Senect.* § 64.

The

The Ax muſt be laid to their Root; and every Plant, which *the Father* of Mercies *hath not planted, muſt be rooted out*, before the Tree can be recovered to Life, or, when recovered, *bring forth its Fruit unto GOD.*

If theſe things are ſo; it muſt highly concern thee, Reader, to conſider; whether thou, who art *a wild Olive by Nature*, art grafted by Grace into *Jeſus Chriſt*, the true Olive Branch of Life and Peace, or not. If thou art not; here is one Rule, by which it may be known—All theſe things will appear *like idle Tales*, and ſeem as impertinent to thy Comfort and Amuſement, *as Water, ſpilt on the Ground*, is unfit for the Uſe of Man. Spiritual things muſt be always taſteleſs and inſipid, where the Faculty to reliſh them is not imparted. The Soul, in ſuch a State, is reſtleſs and unſettled; it ſcarce knows what it ſeeks, whither it is haſtening, or what will be the Conſequence. In the Language of the Satyriſt;

The Mind when turn'd adrift, no Rules to guide,
Drives at the Mercy of the Wind and Tide:
Fancy and Paſſion toſs it to and fro,
Awhile torment, and then quite ſink in Woe.

At the Thought of the World, and its Amuſements, Honors, or Riches; thy Heart beats for Joy: At the Thought of *Chriſt* and his Salvation; the ſame Heart drops like Lead: all ſeems flat and lifeleſs; and the Idea is too dull for a Moment's Entertainment.—The Reflection is melancholy; and thy Aim will be immediately to get rid of it.—But can there be a ſurer Proof than this of thy Alienation from GOD, and of thy being *in the Gall of Bitterneſs and in the Bond of Iniquity?* How could a Man live in Heaven with Comfort, who is either ignorant of or hates the Buſineſs of Heaven? The Place of Joy and Praiſe, to him, would be miſerable. Having no ſpiritual Faculties for its Enjoyment; it would ſeem another Hell to ſuch a Perſon, were it even poſſible for him to be

there. It would be the ſame, O Unbeliever to thee. It is quite impoſſible for thee to love GOD, and at the ſame Time to fly from him. And, if thou loveſt not GOD, 'tis plain, thou haſt yet no Evidence of his having ſet his Love upon thee. *Unto you that believe* (ſays the Apoſtle) *Chriſt is precious.** But *Chriſt* is *not* precious to Thee; and, therefore, though like many others thou haſt fancied thyſelf a Believer from the Cradle, thou really haſt never believed at all. True Believing is FAITH; and *without Faith it is impoſſible to pleaſe GOD.* Faith takes GOD at his Word, and cleaves ſimply to him for the Fulfillment of it. Faith empties Man of himſelf; ſhews him his utter Depravity by Nature, and the vile Enormity of his Heart and Life; cuts down his high Opinion of his own Will, Strength, and Righteouſneſs; cauſes him to fear and to deteſt all Unrighteouſneſs; leads him to depend on *Chriſt* as the *only Hope* of Pardon, Peace and Salvation; and is the Channel of holy Joys and of Communion with the FATHER and the SON, through the Power of the HOLY SPIRIT. This is true Faith; and if thou haſt none of theſe Evidences of Faith in thy Soul; whatever thou *mayeſt* have hereafter, as *yet* thou haſt no Right to the Title of a *Believer* in *Jeſus*: And, if thou dyeſt (as thou haſt lived) in this State, thou haſt Reaſon to fear, that the *Portion of the Unbelievers* will be thy Portion for ever.

To the *Chriſtian indeed*, this Covenant-title of *Chriſt* is a precious Title; becauſe it points out to him the *Freeneſs*, the *Certainty*, and the *Perpetuity*, of the Love of GOD to his Soul. The Branches cannot receive Sap with greater Freedom and Certainty from a flouriſhing Tree, than Believers are privileged to derive Life from *Jeſus Chriſt*. And as there is, in *Jeſus*, no Reſtraint of Grace; ſo likewiſe, in him, there is no End of it. *Grace for Grace out of his Fulneſs*, † will be the Theme to Eternity. Glory is but the Perfection

* 1 Pet. ii. 7. † John i. 16.

of

of Grace; and where Grace is begun in the Soul below, it provides a Wing for and wafts up the Spirits of the Juſt to its own Perfection above. BECAUSE *I live* (ſays *Chriſt*) *ye ſhall live alſo.* When the Life of *Jeſus* ſhall end, then muſt the Chriſtian's; but never before.

This Title alſo exhibits the *Perſon* of Chriſt in a moſt endearing and reviving View. He was to be the Branch out of the Stem of *Jeſſe.* When the Tree is cut down, frequently there will ariſe a Scion or Sprig from the main Stock, which will grow up again to another Tree. The Houſe of *David* was cut down very low indeed, when Chriſt ſprang from it. In all reſpects, he courted (as it were) Humiliation; and he would not appear from the Lineage of *David*, till that Lineage was upon a Level with the loweſt of the People. *He made himſelf of no* worldly *Reputation*, becauſe he ſought no more in this World, than by what Means he might gather his People out of it. He rendered himſelf lower than the loweſt, that whoever might be loweſt next to himſelf, ſhould have no Cauſe to deſpair. In this deep Humility of Chriſt, the ſpiritual Eye ſees an inconceivable Glory. The Honors of the World are nothing in the Compariſon, and lighter than Vanity. Chriſt ſaved his People from the World, in Contempt of all its Glories, by Lowlineſs and Debaſement. He ſaved them from all the Powers of Darkneſs, in a feeble Body, and, to outward Appearance, by Weakneſs itſelf. He ſaved them from Death by dying; and, from the Ruins of the Grave, by deſcending into it. All was Humility and Degradation in Chriſt, while he lived upon Earth, that, by overcoming all the Cauſes of that Humiliation, he might raiſe up his People with himſelf to the higheſt Pitch of Glory. Thus, this Branch of the Root of *Jeſſe*, riſes higher and ſpreads wider than the original Tree; and, though it ſprang in one Senſe at firſt from the Earth, it has raiſed its Top to the Throne of GOD, and *its Leaves are for the healing of the Nations.*

Chriſt is the *King of Peace*, and the *GOD of Love*. He is the ample *Branch*, and the fruitful *Vine*. Doubting Soul! There is nothing terrifying in theſe Characters; nothing to make thee harbour hard Thoughts of *Chriſt*, however hard thy Thoughts may be of thyſelf. Unbelief alone ſeparates thee from thy GOD, holds thy Nature in Darkneſs reſpecting his free Salvation, and affords *Satan* a Cover, from whence, with his fiery Darts, he may annoy and perplex thy Soul. Always remember, that thy very Nature is thy worſt Enemy, the Devil thy worſt Counſellor, and the World thy worſt Friend. *Continue*, therefore, *conſtant in Prayer* (for Prayer is the Voice of Faith; and Faith and Prayer are as correlative as the Mind and the Body); and ſay with *Auſtin*, "Lord, deliver me from the evil Man myſelf;" over-rule the Counſels of *Satan*, like the Counſel of *Ahithophel*,* to his own Ruin; and baniſh the Friendſhip and Love of the World, thine Enemy and mine, from my inmoſt Soul!——GOD ſhall ſend thee a good Deliverance. *Thou ſhalt be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Seaſon; thy Leaf alſo ſhall not wither, and whatſoever thou doeſt, it ſhall proſper:* † *Thou ſhalt not ſee when Heat cometh, neither ſhalt ceaſe from yielding Fruit;* ‡ *and thy Waters ſhall iſſue from the Sanctuary,* ‖ for ever and ever.

* 2 Sam. xv. 31. and xvii. 14.
† Pſalm i. 3.
‡ Jer. xvii. 8.
‖ Ezek. xlvii. 12.

S T A R.

THIS is a Title of Similitude, when applied to Perſons (as it frequently is in the Scriptures); and it is meant to convey an extraordinary Idea of their illuſtrious Offices and Characters. It is uſed to deſcribe the Worth or Brightneſs of particular Angels or Men. Thus, at the Creation, it is ſaid, *The Morning Stars ſung together, and all the Sons of GOD ſhouted for Joy* *; by which we can only underſtand the *Angels*, who triumphed in that freſh Inſtance of the Majeſty and Power of their Maker. And, again, the King of *Babylon*, who is thought to have aſſumed the Appellation of *the bright Star* (in our Tranſlation called *Lucifer*), the *Son of the Morning*, or glorious Luminary of the Day; intimating, in a blaſphemous Way, that all Nations depended upon his Splendor; is ſaid to be *cut down to the Ground*; becauſe, among other impious Preſumptions, he had boaſted *to exalt his Throne above the Stars* (which there imply *the People*) *of* GOD. † The Preachers of the Goſpel are likewiſe called *Stars*, and ſometimes *Angels*; when they ſhine forth in the Glories of their Redeemer, and diſplay the Rays of heavenly Doctrine in their Lives and Converſations. Private Chriſtians are alſo privileged to be ſuch Stars below, as to *let their Light ſhine before Men, that they, ſeeing their good Works, may glorify their* FATHER *which*

* Job. xxxviii. 7. † Iſaiah xiv. 13.

is in Heaven. All theſe, in their ſeveral Capacities, muſt and do *ſhine as Lights in the World*, and are, according to their Degrees, conſpicuous *as a City upon an Hill, which cannot be hid.* And though *one Star may differ* now, as well as hereafter, *from another Star in Glory*; yet the leaſt Star *is* a Star, *muſt* give Light, and *cannot but ſhine.* Nor are they *Meteors*, which only give a ſudden Blaze, and then are no more; but *Stars*, which excell in Splendor below, and which ſhall caſt forth uninterrupted Rays of Glory in the Firmament of GOD above.

To deſcribe another Beam of the Majeſty of JESUS, an unholy Prophet was compelled to proclaim Him under this diſtinguiſhing Title. He was to be *a Star* to ariſe *out of Jacob*, * on purpoſe to deliver his People and to ſubdue their Enemies. And, whether by this was metaphorically meant the great Luminary which we call the *Sun* or not; there can be no doubt, but that this Star was to exceed all other Stars in Glory, and to be diſtinguiſhed by his own peculiar Luſtre; for *the Gentiles* were to *come to his Light, and Kings* (the *Kings and Prieſts* which he would *make to* GOD *and the* FATHER) *to the Brightneſs of his Riſing.* † All, who give Light in Heaven and in Earth, give Light by his Beams: His alone is an unborrowed, an underived, Luſtre, becauſe of Him alone it can be ſaid, that He is *the Brightneſs of Glory, the expreſs Image of his* FATHER*'s Perſon*, and that He *upholdeth all things by the Word of his Power.* ‡ He is *the Day-Star*, which *ariſeth in* his People*'s Hearts* below, and which guides them (as his Emblem did the Eaſtern *Magi* to *Beth-*

* Numb. xxiv. 17. In reference to this remarkable Prophecy, it is ſuppoſed that an infamous Impoſtor among the Jews, in the Time of the Emperor *Adrian*, aſſumed the Title of בר כוכב, *Son of a Star*, the more eaſily to delude his infatuated Countrymen, who ſeemed willing to have any but *Chriſt* to reign over them, and of whom a vaſt Multitude periſhed in the Rebellion, which this falſe *Meſſiah* had prompted them to raiſe againſt the *Roman* Government.

† Iſaiah lx. 3. ‡ Heb. i. 3.

lehem)

lehem) by an unerring Courſe to the Tabernacle of his Reſt above; from whence, by the moſt ſublime and wonderful Revelation, he hath declared himſelf to be the grand Accompliſhment of the Scriptures, *the Root and the Offspring of David, the* emphatically *bright and Morning Star.* *

The Heathens, miſled by a thouſand *lying Vanities* and Superſtitions, paid their Adorations to the Stars; and the heathenized *Iſraelites* are reproached for *bearing the Tabernacles of* Moloch *and* Chiun *their Images, the* Star *of their Gods, which they made to themſelves:* † But JEHOVAH

* Rev. xxii. 16.

† Amos v. 26. Acts vii. 43. Various have been the Expoſitions of theſe difficult Texts; and, when ſo learned a Man as *Selden* confeſſes, that he does not underſtand them, it may induce a Modeſty and Moderation of Opinion in moſt who follow him. However, it ſeems generally agreed, that *Moloch, Melchom, or Milcom,* was an Idol of the *Ammonites,* (anſwering to the *Chronos* or *Saturn* of the *Greeks* and *Romans,* the *Mithra* of the *Perſians,* the *Typhon* of the *Egyptians,* and the *Adrammelech* and *Anammelech* of the *Sepharvaites*) whom the heathen Nations worſhipped, ſometimes with obſcene, and ſometimes with barbarous Rites. It is ſuppoſed, that the *Tabernacle* of *Moloch* was only an Imitation of the Tabernacle of the *Jews*; as the Idolaters were ever remarkable for copying and abuſing the religious Inſtitutions, both right and wrong, of their Neighbours. *Satan* always inclined thoſe, over whom he had Power, *to pervert the right Ways of the* LORD. As to the Word *Chiun* in *Amos,* which the LXX tranſlate Ραιφαν *Raiphan,* and the Evangeliſt Ρεμφαν *Remphan,* it is obſerved by ſeveral Authors, that the Letter כ *Caph* in כיון *Chiun* being miſtaken for ר *Reſh,* and the Letter μ epenthetically introduced; ſo conſiderable an Alteration has been made from the Hebrew Text. *Gyraldus* (in *Herc.* vit.) ſays, that the *Egyptians* called *Hercules* in their Language *Chon*; and the *Perſians* and *Arabians,* according to *Aben Ezra, Kircher,* &c. gave a nearly ſimilar Name to *Saturn.* Under different Epithets, they all meant the *Sun.* Thus *Macrobius* ſays, that the *Egyptian* Prieſts ſignified by *Hercules* (the Etymology of which he makes to be ἠρας κλεος, *the Glory of the Air*) that he was του ἐν πασι και δια παντων ἡλιου, *the Sun's energetic Power in all and through all the material World.* The Fable of his twelve Labors is alſo thought to be only a myſtical Repreſentation of the Sun's annual Revolution through the twelve Signs of the Zodiac; and *that* of his wearing a *Lion's* Skin ſeems to have been derived from the *Egyptian* Aſtrologers, by which they implied, that the Sign *Leo* was the Sun's peculiar Houſe in the Horoſcope. The *Star* of *Chiun* or *Remphan* is ſuppoſed to have been a Figure of

JEHOVAH JESUS is the only *everlasting Light*; and the ALEHIM of Heaven, the only Source of Grace and Glory.

In the Night of Nature, and amidst the Darkness of this evil World, *Jesus Christ*, like the true polar Star, attracts the Needle of his People's Faith and Affections to Himself, having first touched their Hearts by the magnetic Virtue of his living SPIRIT, who, from thenceforward, by the unerring Compass of his outward Word and secret Illumination, steers them to *the Haven* of Peace, *where they would be*. Not a Vessel, thus directed, can fail of making its desired Port. No Voyage upon the material Sea can be conducted with such Certainty of Direction, and Safety of Passage, by the Rules of Art; as is the spiritual Voyage of the Children of GOD, by looking to JESUS, and by being directed by Him. It is impossible to make Shipwreck, when the Course of a Christian bears to this Point: And because the Christian is not his own Pilot, but under the Guidance of that unerring SPIRIT, who alone can lead him into the Truth; *to this Point* his Course does necessarily and ultimately tend. *How happy* then *are the People who are in such a Case! Yea, blessed are the People, who have the* LORD *for their* GOD!

As *Jesus Christ* is the resplendent *Morning-Star*, the *Day-Star*, *the Star out of Jacob*; so it is thy Privilege, happy Believer, to shine in his Beams, and to become a Star of Light to his Glory. They, who are Stars of

the Sun, or a Star, depicted upon the Front of the Idol, of which there are many Examples among the Heathens; and it plainly shews, that the Idols themselves, in their various Forms, stood for Representatives of some Properties in that glorious Orb, to whose Honour they were principally devoted. Thus their Priests used to invocate him by the Titles of *Omnipotent Sun*, *Spirit of the World*, *Power of the World*, *Light of the World*. Vid. MACROB. *Saturnal.* lib. i. c. 20. SELDEN. *de Diis Syris.* Synt. ii. c. 14. KIRCHER. *OEdip.* Synt. iv. c. 22. HYDE *de Rel. Vet. Pers.* c. 5. GODWIN's *Moses and Aaron*, lib. iv. c. 2. ROBERTSON. *Thes.* in rad. מזן. POCOCK. *Not. in* Maimon. *Port. Mos.* p. 38.

GOD, *muſt and ſhall ſhine*. There is not one of the etherial Orbs, but which has more or leſs Splendor, and muſt really be luminous in order to be ſeen; nor can there be a true Believer in *Jeſus* upon the Face of the Earth, who does not partake ſome Ray of his illuminating Grace, and who does not diſcover ſome reflecting Beams of Holineſs and Truth, viſible in its Meaſure to all Men. The Darkneſs of this World, with reſpect to *the Things of GOD*, is ſo palpably obſcure, that the leaſt Ray of Grace, whenever or wherever it appears, muſt be obvious. A Perſon, without Light in his Mind, and Grace in his Life, has no Right to the Name of *Chriſtian*, while he remains in that State; for, inſtead of being a Star preparing for Luſtre in Heaven, he ſeems only a dirty Clod, fitted to moulder away upon Earth. They, on whom *the Star of Jacob* ſhines, and to whom he imparts his heavenly Beams, find Him a Star of potent Influence, communicating his genial Nature to their Souls, diſpelling the Groſſneſs of Sin with the Obſcurity of Error, and quickening them to every Act and Inclination of a new and ſpiritual Life. And if Jesus thus ſhine upon thee in this polluted World, and ſcatter even Glory upon the Dunghill of thy outward Man; in what Splendor ſhalt thou appear, faithful Soul, when thy Droſs ſhall become Gold, and when thou ſhalt ſtand, in the full Blaze of his Glory, before the everlaſting Throne! O how wilt thou ſhine, when thou art immoveably fixed, like a Star in the Firmament, near the Perſon of thy Saviour, for ever and ever! They, who ſtand neareſt to the *Morning Star*, will ſhine the brighteſt above; and they, who walk cloſeſt to Chriſt, receive moſt from Him below.

But if it be thy Grief (and it will be thy conſtant Grief and Regret) that thy Graces now ſhine with a feeble Ray, and that the Life of Faith and heavenly Hope is weak within thee; look out of thyſelf, and turn thy Attention to Him, who alone can increaſe and ſtrengthen, can guide and guard, thy Soul to Heaven.

Heaven. The Light of Grace may, to Senſe, appear languid and low; but, in Reality, it is conſtant and ſure. All the Powers of Darkneſs cannot extinguiſh it; and yet one Sin can deprive thee for a Time of all its Comforts. This may ſeem a Paradox; but thy Experience will prove the Truth. 'Tis *Chriſt*, who gives the Light; 'tis *Chriſt*, who maintains that Light; and 'tis *Chriſt*, who muſt perfect it in Glory. And, bleſſed be GOD, He *will* perfect it; for He has ſolemnly engaged his Perſon and Offices, his Attributes and Perfections, not to *quench the ſmoking Flax*, but to *make Darkneſs Light before thee, crooked things ſtraight, and not to forſake thee.* "Though thy Grace be languid as the glimmering Spark; though the Overflowings of Corruption threaten it with total Extinction; yet, ſince the great JEHOVAH has undertaken to cheriſh the dim Principle, many Waters cannot quench it, nor all the Floods drown it." *Hope*, therefore, *in GOD*; for thou, in a little Time, ſhalt praiſe Him for the gracious Fulfillment of all his Promiſes, and ſhalt know aſſuredly, that He is the Light of thy Countenance, the Crown of thy Happineſs, the Strength of thy Heart, or, in a Word, thy LORD, thy GOD, and thy GLORY.

JESUS on thee ſhall quickly ſhine
With Beams of Favor all-divine.
That heav'nly bright and Morning-Star,
Which dim-eyed Faith beholds from far,
Shall chear thee with his genial Ray,
Shall mark and ſanctify thy Way,
Before thy ling'ring Heart ſhall move,
And ſpur thy Pace, and Strength improve:
Nor ſhall thy Steps erratic ſlide
To darker Paths, or loſe their Guide;
But radiant Light and deathleſs Love
Shall ſweetly crown thy Reſt above.

STRENGTH

STRENGTH OF ISRAEL.

THIS Title, STRENGTH *of Iſrael*, which occurs in 1 *Sam.* xv. 29. ſignifies, not mere paſſive Strength, but Energy, or Strength carried out into Act or Effect; and therefore ſome Tranſlations have rendered it, the *Victory*, the *Triumpher*, the *Conqueror*, of *Iſrael*. It ſeems to point out that active and continual Strength of Grace, which *Chriſt*, as the Covenant-Head, exerts *for* and *in* his People; and it includes alſo an Idea of the ſame Strength, *triumphant* over all Oppoſition, and enduring *throughout Eternity*.* Applied to this divine Perſon, it denotes his almighty, victorious, and everlaſting Power; and therefore it is ſaid in the Context, that the STRENGTH *of Iſrael* will not *lie* (or deceive) *nor repent* (or change), *for He is* NOT A MAN *that he ſhould repent*.

Man had no ſooner fallen from GOD, and loſt his moral Righteouſneſs and original Strength, than a Mediator was promiſed, who was to combat with the Enemy of his Soul and obtain a Victory for him.

* For this Reaſon, an ingenious Writer would rather conſtrue this Title of *Chriſt*,—*The* ETERNAL ONE *of Iſrael*; but, with Deference, the Root includes the Idea of *prevailing Strength* or *Power*. It would be no Force upon the Word, in this Place, to conſtrue it, paraphraſtically, *The eternal and victorious* MIGHTY ONE *of Iſrael*. See JONES's Anſwer to *Eſſay on Spirit*, p. 175, 2d. Edit.

Hence,

Hence, War was declared againſt Hell from the Beginning; and Earth was allotted, for a Time, to be the Seat of it. It was not without a particular Deſignation of Providence, that the Jews were always in Conflicts with Enemies, from the Time of their Emigration from *Egypt* into *Canaan*, and after their Eſtabliſhment in it; and that they never obtained a Victory, but by the LORD, whom they were to acknowledge as the only Giver of it. All this was but a Type or Shadow of what paſſes in the ſpiritual Life, and of the Conqueſts, which both Believers then, and Believers now, obtain through *Chriſt*, the *Strength of Iſrael*. *Enmity was to be put betwixt Satan and the Woman* (the Church); *and between his Seed* (rebellious Angels and unregenerate Men *), *and her Seed* (Chriſt in the Church): *It* (Chriſt) *would bruiſe his Head* (cruſh and deſtroy his Cunning and Power) *and* Satan *would bruiſe his Heel* (injure his inferior and ſubordinate Nature.) †

Chriſt has the juſteſt Claim to this Title of *conquering Strength*; becauſe his Iſrael were *without Strength* ‡ in themſelves, and, but for his gracious Interpoſition, muſt have fallen a Prey to their implacable Enemies. For this reaſon, the Prophet ſpeaks of him, as *treading the Wine-preſs alone*, and having *none to help or uphold*; ſo that *his own Arm* or Strength *brought Salvation to him, and his Zeal* alone *upheld him.* § He declares, that *Chriſt, travelling in the Greatneſs of his Strength*, took the kindeſt Part in their Sorrows, and was moved by Sympathy at their Afflictions; that, therefore, *in his Love and in his Pity he redeemed them, bare them* by his Power, *and carried them* through his Strength *all the Days of old.* If this be their happy Caſe, we may well inquire, with the Prophet; *Shall the Prey be taken from the Mighty, or the lawful Captive delivered?* Or aſk with the Apoſtle, *Who ſhall ſeparate us from the Love of Chriſt*, who hath redeemed us from going down

* Matt. iii. 7. xiii. 38. xxiii, 33. † Gen. iii. 15. Heb. ii. 14.
‡ Rom. v. 6. § Iſaiah lxiii. 3, 5.

into

into the Pit, and who, being ſtrong in Might, will not ſuffer us to fail?

Jeſus declared himſelf to be *ſtronger than the ſtrong Man armed*, * and proved himſelf to be the Son of GOD with Power; by caſting out Devils from the Bodies of Men; by reſiſting every Violence of Temptation; by triumphing over Death; and by vanquiſhing the united Efforts of the Powers of Darkneſs.

The Apoſtle expreſsly aſſerts him to be that divine Perſon, of whom the Pſalmiſt ſings, and whom he celebrates in his glorious Names of JAH, JEHOVAH, AL, ALOAH, ALEHIM, ADONAI, SHADDAI, FACE of the ALEHIM, FATHER and JUDGE, throughout one of the moſt ſublime and ſeraphic Hymns † in the Book of GOD. This bleſſed Redeemer was He, who *led Captivity captive*, who *ſcattered his Enemies*, and *proclaimed his everlaſting Name*. This was he *who went forth before his People in the Wilderneſs*; *who ſuſtained them there*; who alone, as *Jehovah Adonai*, *hath the Iſſues* and Deliverances *from Death*. If the Teſtimony of an inſpired Writer can be credited; the Sixty Eighth Pſalm was penned for the *Meſſiah:* he actually accompliſhed all that is written of him in it; and it ſuits him, as the great Deliverer and Redeemer of his People. And if this Pſalm does belong to CHRIST (which no Man, who pretends to believe the Bible, can refute or deny); there is adequate, preciſe, and inſurmountable Evidence in it, that the *greateſt* Names which are or can be applied to the GODHEAD, and the moſt ſtupendous Acts that ever were performed by Him, as the Objects of our Senſe; are expreſsly, particularly, and infallibly applied to the REDEEMER. There is Evidence in this one Pſalm, ſtanding with the Apoſtle's Expoſition of it, ſufficient to demoliſh the blaſphemous Syſtem of all the *Arians* and *Socinians* upon Earth, reſpecting the Inferior Godhead, or mere Humanity, of the great *Meſſiah*. 'Tis an Inſtance of the ſuperlative Cunning of the Devils, that,

* Luke xi. 22. † Pſalm lxviii. comp. with Eph. iv. 8.

while

while they believe and tremble at his Name, they have the Addreſs and Ability to beguile poor Mortals into this horrid Opinion; which, if true, would annihilate CHRIST; or which, being falſe, muſt deſtroy themſelves. And it is an Inſtance of the ſurprizing Corruption of Man, that Perſons ſhould acknowledge the Scriptures to be a divine Revelation, and yet have the Face to oppoſe and blaſpheme the poſitive Evidence of *Chriſt*'s Divinity, which thoſe Scriptures, almoſt every where, imply and maintain. It ſhall ſuffice to uſe one Argument, taken from this Idea of *Strength* uſed in the Scriptures, to prove the Divinity of the Lord Redeemer.

The Pſalmiſt ſays, JEHOVAH ADONAI *is the* STRENGTH *of Salvation:* *

The Evangeliſt affords us the Aſſumption: CHRIST is *an* HORN (a well-known Hebraiſm for *Strength*) *of Salvation*; † and *none other:* ‡

CHRIST, therefore, is JEHOVAH ADONAI, or the ſaving and omnipotent GOD.

It would be long to adduce the Arguments, or to recapitulate the Inſtances, which might be pointed out in the Bible, as declarative of the Omnipotence of *Jeſus Chriſt*. *He* is continually exhibited as the *Strength* of his People; and *they* are as continually exhorted to look up to Him, and to be *ſtrong in the Power* of HIS *Might*. For their Sakes, he *ſpoiled Principalities and Powers, and made a Shew of them openly, triumphing over them in himſelf:* § And to him, ſitting upon his Throne, the Redeemed above aſcribe Salvation and *Strength*, and to him give Thanks, as the *Lord GOD Almighty*; *who is, and was, and is to come*, and who had taken to him his own *great Power, reigning* and triumphing over his Enemies for ever. ‖ He ſays of himſelf, that *whoſoever liveth and believeth in Him, ſhall never die:* But, as the Man is accurſed, who maketh Fleſh his Arm, and whoſe

* Pſalm cxl. 7. † Luke i. 69. ‡ Acts iv. 12.
§ Col. ii. 15. ‖ Rev. xi. 15, 17. xii. 10. xvii 14.

Truſt

Truſt is not in GOD; it neceſſarily follows, that whoſoever *liveth* in Chriſt, and *truſteth* in Chriſt, liveth and truſteth in GOD. The Scripture would otherwiſe contradict itſelf; and therefore CHRIST is GOD.—But if Men do not *believe the Record that GOD hath* uniformly *given of his Son*, and the plain Declarations, in conſequence, that Prophets and Apoſtles have made concerning Him; neither would they believe, to any real Purpoſe, though one ſhould riſe again from the Dead. None are ſo blind as thoſe, *whom Satan hath blinded*; nor any ſo hardened as they, who, in the Conceit of their own Knowledge and Ability, are left by GOD to the impenetrable Hardneſs of their own Hearts.

Since then *Chriſt* is both STRENGTH *for* his People to ſubdue their Enemies, and to remove every Obſtacle laid in their Way to Life eternal; and alſo STRENGTH *in* his People, to enable them to hold on and to hold out through their earthly Pilgrimage and Warfare; it highly behoves thoſe, who have been made willing in the Day of his Power, to rely upon, to rejoice in, and to teſtify of, his Godhead and Glory.

If *Jeſus*, by his *own Power*, hath made an End of Sin; hath anſwered the holy Law by divine Obedience, crowning it with everlaſting Honor; hath fulfilled its penal as well as its preceptive Requirements, by offering himſelf up as a ſpotleſs Sacrifice; hath brought in an everlaſting Righteouſneſs, which, through the Eternity of his Nature, can everlaſtingly juſtify; and if he hath bound Satan and overcome all Evil, in order to clear his People's Way to Glory: He is juſt ſuch a Redeemer, as the convinced Sinner wants, and exactly ſuch a Saviour, as poor, out caſt, wretched, and helpleſs Creatures require. The Tidings of ſuch a Mediator is like the Dew from Heaven to their Souls: Nor would they forego *the joyful Sound* of ſuch a dear Lord, for a thouſand or ten thouſand Worlds.

But if this gracious Redeemer add to his Victories, as a Conqueror *for* them, ſome bleſſed Tokens of his ſovereign Power, as a Conqueror *in* them; if he deliever them from

from being the Slaves of Sin and Satan; if he reſcue them from the painful Drudgery of ſerving a thouſand unruly Luſts and Paſſions; if he releaſe them from being miſerably fooled by a deceitful and periſhing World; and if he bring them into the glorious Liberty of the Children of GOD, by removing their Doubts and Fears concerning Death and Eternity: *This* is the very Deliverer, and the very Salvation, ſuch a fainting, oppreſſed and periſhing Mortal, as Man is, could deſire.

And all this is as ſenſibly experienced, and as demonſtrably known, by the Children of GOD; as the Sun is known to ſhine at Noon-day. The "wretched Joys of worldly Men, on the other hand, flouriſh like diſmal weeping Willows watered by a Ditch; poor the Figure they make; flux and obſcene the Ground on which they ſtand: But the Joys of Believers flouriſh like Cedars of *Libanus*, from the Fountain of Heaven, and are rooted in a Rock—the Rock of their Salvation." Theſe are as Tokens within them. And if any ſcoff at this internal Evidence, which the Lord gives his People concerning the Truth of his Salvation; it may be taken, *ex confeſſo* and for granted, that they *know not* the Evidence: And, if they do *not* know it; how can they rationally *judge* of it? To ſay, that ſome People may be *deceived*, reſpecting the Poſſeſſion of this Evidence, is ſaying nothing; unleſs it could be proved, that the *Evidence itſelf* is a *Deception*, and that GOD's Promiſe of giving it is *untrue*. But, as this cannot be done; the Hypocriſy of ſome Profeſſors can no more invalidate the Truth of GOD, than the Oppugnation and Malevolence of its Enemies.

The Chriſtian, through infinite Grace, *knows in whom he hath believed*, and is divinely perſuaded, that his Redeemer *is able to keep* the deareſt Concerns of his Body and Soul, *which he hath committed* * to his Care, through Time for Eternity. The World may rage, Satan may roar, the Fleſh may entice; but the Believer's Refuge

* 2 Tim. i. 12.

is

is in the STRENGTH OF ISRAEL, who can neither deceive nor change, and who likewiſe can neither be deceived nor overcome. How happy is it to fight under *Jeſus*'s Banner, in the full Aſſurance of Victory and Triumph! How chearfully ſhould the Soldier of Chriſt venture forth under an all-wiſe, all-powerful, and all-victorious, Lord! How tranſporting the Thought of finally ſitting down with Him, after a ſhort Warfare, upon a Throne of Peace and everlaſting Glory!* Then, throughout an Eternity as delightful as long, how raviſhing the Employment, how pleaſing the Study, how tranſporting the Praiſe, which will engage all the Faculties of the Redeemed; in recapitulating the Victories of JEHOVAH-JESUS; in explaining his Motives of Love, of Wiſdom, and of Grace; and in celebrating his exuberant Goodneſs in their unchangeable Salvation? When the Soul is thus enabled to caſt *Anchor within the Veil*, and to reflect upon this bleſſed State of Ceſſation from Sin, and Enjoyment of Holineſs and Bliſs; how can it refrain from crying out with the Apoſtle, *I have a Deſire to depart, and to be with Chriſt, which is far better*;— infinitely more deſirable, than the ſplendid Wretchedneſs of this all-promiſing, yet all-deluding, World! Happy is the Man, who, with a great Believer of old, † can look at Death, and ſay in his laſt Hour; "I reſt "in the Lord, and in the Acknowledgment, Faith, and "Confidence of *Jeſus Chriſt*. O delightful Glory, and "deſirable Righteouſneſs! O pleaſant Change and "Tranſlation from Sin into a State of Holineſs; from "Darkneſs into Light, and from Death into Life!"

This is the Happineſs of thoſe, who have the *Strength of Iſrael* for *their* Strength, and who depend, in no reſpect, upon themſelves, but upon Him alone. They feel

* "One Eye on *Death*, and one full fix'd on *Heav'n*,
"Becomes a Mortal, and Immortal Man."
Dr. YOUNG.

† *Joachimus Curæus*, who died 1573. MELCH. ADAM. See alſo a Treatiſe entitled, *Scripture-Truth confirmed and cleared*, by that experimental Divine of the laſt Century the Rev. Mr. *Robert Fleming*, of *Cambuſlang* in *Scotland*.

and know themſelves to be but ſubordinate Agents in ſpiritual things, " moving as they are moved, working " as they are firſt wrought upon, free ſo far only as " they are freed by Him," and neither wiſer nor ſtronger, at any Time or upon any Occaſion, than He is pleaſed to make them. Of themſelves, they cannot do more than the Apoſtles, to whom *Chriſt* ſaid, *without me ye can do nothing:* Conſequently, they have no *active* Energies of their own for Good. Nor is their *paſſive* Power, or Reſiſtance to Evil, at all more conſpicuous. They can neither command their Eyes, their Thoughts, or their Affections, from Sin; nor, in the evil Day of Sorrow, Poverty, Diſgrace and Terror, ſtand boldly, and, with heavenly Looks, look up to Heaven. They are nothing without *Chriſt*. Whatever they have here, or expect hereafter; they have and expect all from their EVERLASTING STRENGTH alone. " Win CHRIST, win all," is their Motto, which they wiſh for ever inſcribed on their Hearts. In ſhort, *Chriſt* is all and in all to them; and it is the one Deſire of their Souls to be all and for all in Him. They would ſeek every thing with *Chriſt*; without Him, nothing.

Reader, is this thy Character and Purſuit? At leaſt, is it thy Wiſh and Deſire? Look to the *Strength of Iſrael!* If the Wiſh be *real*, he gave it thee; for thou haſt not one upright Wiſh by Nature in thy Soul: And, if he gave it, he gave it as an Earneſt of the Thing wiſhed for; which alſo muſt come freely from Him, who knoweth *no Variableneſs neither Shadow of turning*.

HUSBAND.

SO contracted is the Intellect of Man, that with great Difficulty he comprehends any thing concerning the divine Nature; and, therefore, GOD, in Condeſcenſion to his narrow Capacity, veils his unutterable Glories under various Similitudes, taken from ſuch Objects of Senſe, as may moſt aptly communicate that Intelligence of Himſelf, which may be neceſſary for human Happineſs and Salvation. For this End, HE has entitled himſelf, in his ſeveral Perſons, by ſuch Names and Titles, as convey a kind of detached or diſtinct View of his moſt glorious or moſt gracious Attributes; ſo that the Minds of his People, though unable to embrace a complex Idea of thoſe Attributes, may, in ſuch an Analyſis or Separation, meditate upon them in Order, and gather the Knowledge or Comfort contained in them.

This Title of *Huſband* is an endearing Appellation; and therefore it is no Wonder, that JEHOVAH the Redeemer, whoſe Love for his People exceeds all but Infinitude itſelf, ſhould aſſume this Character of the moſt intimate Nearneſs and Affection.

But, in order to be the *Huſband* of his Church, it was neceſſary that He ſhould take upon Him the *Nature* of the Church. There can be no ſocial Communion, without a Communion of Nature. This Nature Chriſt received, by the wonderful Operation of the Holy Ghoſt: In it, he appeaſed the Juſtice of GOD; and, by it, he became the Channel of every Bleſſing to Man.

As it was neceſſary for *him* to receive the *human* Nature, that he might be the affectionate and proper Huſband of his People; ſo it was equally neceſſary for *them*, that he ſhould be *divine* and *everlaſting*, ſince the Mercies requiſite for their Salvation and Comfort muſt, if Mercies, be *everlaſting* and *divine*. It would give them but ſmall Pleaſure to hear of a Saviour for a *Day*: And to hear of a mere *human* Saviour, would take that Pleaſure, ſmall as it is, utterly away. In the very Reaſon of things (to which we may hear a frequent Appeal upon other Occaſions), if CHRIST be the Huſband of his Church; if that Church has been maintained in all Ages and Countries; if it now ſubſiſt in Thouſands of gracious Souls, ſcattered far and wide; and if all theſe have, at all times, and do, every Moment, receive the Inſtances of his tender Regard, Influence and Protection, and ſhall receive them without Interruption and without End; can any Man in his Senſes think and ſpeak of ſuch a Saviour and ſuch a Huſband, but as one infinite, everlaſting, and divine? Could a Creature, be that Creature who he may, attend to ſo many Wants, ſupply ſo many Deſires, yield Millions of Gifts and Graces, and maintain them all in Glory; and all this, at one and the ſame Time, in Myriads of his eſpouſed People, ſcattered over the Earth, or received up into Heaven?—A Perſon, who can believe this to be the Taſk and Operation of created Might, might next believe, that he is able to do it himſelf. The utmoſt Difference between the Rank of one Creature and another; between the firſt Archangel in Heaven, and the minuteſt Animalcule upon Earth; is not more than as the two Extremes of an Inch upon the Scale of infinite Space: Nay, the firſt Archangel in Heaven or higheſt created Being in Glory, is the mereſt Animalcule, and almoſt a Nothing, when compared with GOD.

Glory be to ſovereign Grace; we are not left, however, to theſe Deductions of our own Minds, cogent and convincing as they undoubtedly are, for the Baſis of our Hope in *Chriſt*, as the Huſband and Guardian of

our

our Souls: We have alſo *a more ſure Word of Promiſe*, and the Authority of GOD himſelf, by which we may depend on the Care, Power, and Love of the Redeemer. *As a Young Man marrieth a Virgin, ſo ſhall thy Builder* [or Maker] *marry thee; and as the Bridegroom rejoiceth over the Bride, ſo ſhall thy GOD rejoice over thee.** And, again; *Thy* MAKER *is thine* HUSBAND *(the* LORD OF HOSTS, JEHOVAH SABAOTH, *is his Name)*; *and thy* REDEEMER *the* HOLY ONE *of Iſrael, the* GOD *of the whole Earth ſhall he be called.* † One would think an *Arian*, a *Samoſetanian*, or a *Socinian*, would bluſh to talk of inferior Deity, or created Might, in the Saviour of Sinners, after reading a Paſſage like this. It would be fairer to renounce the Bible at once, than to endeavour (as ſome have done) to ſet it at Variance with itſelf, with the Analogy of Faith, and (it might be added) even with Common Senſe. Nothing, however, can be more ſtrong than the Words by the Prophet. The *Redeemer* is the *Holy One* of Iſrael, the GOD of the whole Earth, the LORD *of Hoſts*, poſſeſſing an incommunicable Name and Nature, the *Maker*, and the *Huſband*, of his Church.

It would take up too much Room to recite the many Paſſages, which occur in both Teſtaments, bearing an Alluſion to the cordial and perfect Communion between *Chriſt* and his People, from the Inſtitution of Marriage. It ſeems a favorite, becauſe the tendereſt, Idea to repreſent the intimate Love and Grace of our redeeming GOD. The Book of the *Song* carries this Allegory throughout; and thoſe, who have read their Bibles but little, muſt know, that it is a ſacred Image, uſed to illuſtrate the higheſt Privilege and the moſt in-

* Iſaiah lxii. 5. Biſhop LOWTH has obſerved, that all the Tranſlations, following the Septuagint, have erroneouſly rendered בניך *thy Sons*; as though it were the Plural of the Noun Subſtantive בן *a Son*; whereas it is the Participle *Benoni* of the Verb בנה *to build*. The Word is applied to *Jeruſalem* (as a Type of the Church), with peculiar Elegance and Propriety; as may be ſeen in the Context. Vid. *Prælect. de ſacrâ Poëſi Hebr.* p. 407. Edit. 3.

† Iſaiah liv. 5.

timate Access of the Believer to his Lord. Some particular Texts of this kind may be found in the Margin.*

And how should it affect us with Wonder and Delight, with Astonishment and Joy, when we consider, that *Christ* is ours, and that we are his, in the Bonds of an everlasting Covenant! That such fallen, weak and foolish Creatures, as we are, should be so intimately related to the holy Saviour, as to become *Members of his Body, of his Flesh, and of his Bones*; would surpass the very Belief of Angels, who see most of the Benignity of their Maker, if GOD himself had not declared it. Upon the Foundation of such Love to us, how ought we to love Him again, and to shew the Cordiality of our Attachment by our Lips, our Lives, our Time, our All! They, who know most of *Christ*, will love him most, and will be most ready to confess, that they cannot love him enough after all. Blessed be GOD, his Mercy doth not depend upon *their* Love to Him, which is full of Frailty; but upon *his own* Love to them, which is perfect and immutable. Here is the Christian's Security; and here he may rest his Hopes for Life eternal.

As GOD hath bestowed such abundant Honor upon the State of Marriage; it may not be wholly impertinent or useless to subjoin a few Hints upon so interesting a Subject, by way of Suggestion or Improvement. The greatest Honor a Christian can do this sacred Institution, and the greatest Comfort he can receive in it, will arise, from *setting the* LORD *always before him* in the Undertaking, from following the Directions of his Word, and from living by Faith for all the Mercies in the State itself, promised and declared.

* Jer. iii. 14. xxxi. 32. Hos. ii. 19, 20. Rom. vii. 4. 2 Cor. xi. 2. Eph. v. 30, 31, 32. Rev. xxi. 2. St. *Austin* has a Remark upon this Subject, which probably is more ingenious than solid: *Sicut plures Uxores antiquorum Patrum significaverunt, futuras nostras ex omnibus Gentibus Ecclesias uni Viro subditas* Christo; *ita noster Vatistes unius Uxoris Vir significat, ex omnibus Gentibus Unitatem uni Viro subditam* Christo. De bono conjug.

The

The grand Rule, or Injunction, for *Believers* is, To marry ONLY *in the* LORD.* "Thoſe that marry in "*Chriſt*, cannot marry without *Chriſt*." Where that Rule has been diſregarded, Unhappineſs has ever enſued. Nor could it well be otherwiſe. Can two Perſons of different Views, different Hopes, different Fears, different Deſires; in ſhort, can a Man and Woman, who differ upon the moſt eſſential Point in the World, and between whoſe Courſe and whoſe End there is an everlaſting Difference and Separation; be happy together in a State, where there ſhould be but one Wiſh, one View, one Hope, one Soul? As well might Fire and Water coäleſce, as two ſuch Compoſitions, as the Believer and the Unbeliever, harmonize together. Can two Yoke-fellows, the one pulling forward towards GOD, and the other drawing backward towards the World, ever be eaſy to each other?—Well might the Men or Women tremble, who have hope in Chriſt, and yet dare to chain themſelves to others who have none. A Partner, dead to GOD, would be a dead Weight upon the Soul; and (if Grace, extraordinary Grace, did not prevail) would keep it from riſing to Heaven: And even where Grace ſhould ſo prevail; the poor Believer's Heart would feel many a ſore Trial upon Earth. It would go drooping all the Way through Life, and at laſt enter into its Reſt with many a bitter Sigh. On the other Hand, a Unity of Spirit, in the greateſt and moſt important Matter, would go far to overcome the ſubordinate Differences of Temper or Prejudice, and doubly endear all the outward Bleſſings of this common Life. The Grace of *Chriſt* aſſiſting both, and enabling both to aſſiſt each other, would, like a doubled Flame, glow ſtronger and brighter by Communion. And the Hope and Expectation of meeting a Partner in Heaven, would render that Partner the more endeared and valuable upon Earth. While below (as Bp. *Hall* no leſs juſtly than elegantly obſerves)

* 1 Cor. vii. 39.

" neither the Huſband nor the Wife are any more " their own. Not only the Wife, who is the weaker " Veſſel, hath yielded herſelf over to the ſtronger Pro- " tection and Participation of an abler Head; but the " Huſband hath reſigned his Right in himſelf over to " his feebler Conſort; ſo, as now her Weakneſs is his, " his Strength is hers. Yea, their very Fleſh hath " altered Property: Hers is his; his is hers. Yea, " their very Soul and Spirit may no more be ſevered, " in reſpect of mutual Affection, than from their own " ſeveral Bodies." * This ſhould be the Aim and the Conduct of Chriſtians in conjugal Society. And what Conſiderations of any other kind can balance the Thought of living for GOD and to GOD, with one whom GOD loves; and of being bleſſed together, not for a few Years, but throughout Eternity?

As there can be no Communion betwixt Light and Darkneſs, or betwixt a Perſon of real Religion and another of none at all; ſo there appears but little Room for Comfort, when the Parties are of different Perſuaſions and Profeſſions in Religion. Bigotry to a Sect may be expected to attack, if not prevail over, the Love to a Perſon. And there are but few People, who, having conceived particular Prejudices in Favor of any one Sect or Party, can cordially entertain a candid Opinion reſpecting another. They have been taught, perhaps, in their earlieſt Life, to be diſguſted with ſome Peculiarity; and, it muſt be owned, they are ready enough to view it, in its worſt Light, ever afterwards. 'Tis beſt, even among truly ſerious Perſons, not to hazard ſome Conſequences (which muſt be tenderly paſſed over) in attempting an Union upon diſuniting Principles.

It may be expected, in mentioning this Subject, that Perſon, Fortune, and other prudential Conſiderations, ſhould come under Diſcuſſion. But it is unneceſſary here. There is generally enough of the carnal Mind in the

* *Occas. Medit.* lxxiv.

ſtrongeſt

ſtrongeſt Believer to prompt him upon theſe Points, and to influence his Conduct. It is not however to be underſtood, that People are to run thoughtleſsly into the Chains, or to follow the Dictates of a wild Imagination; but the Senſe is, that no Contract of this kind ought to be formed among Chriſtians, but upon Chriſtian Principles; that there ought to be a Union of the Heart betwixt the Parties, and a Unity of Sentiment in things pertaining to GOD; and that all other Conſiderations ſhould be ſubordinate to theſe eſſential and indiſpenſable Requirements. Where the firſt are wanting; the laſt cannot purchaſe or procure Happineſs.

Rules like theſe ſeem neceſſary for the Believer's Contentment in the Choice and Society of a Partner. His own Mind being calm and ſerene; Calmneſs and Serenity, from the Unity of Heart and Principle, will moſt likely be diffuſed through all his Family. What an excellent Man ſaid of Chriſtians in general, is applicable to married Chriſtians in particular: "It would "be a good Strife between them, one to labor to give "no Offence, and the other to labor to take none." * In that State of Life, his true Character will appear. He will diſcover what he is, in a Situation of no Reſtraint. 'Tis a true Saying in the political World, *Magiſtratus indicat Virum*; "the Magiſtrate ſhews the Man:" And it is equally true in the religious World, that the Huſband evinces the Chriſtian. Let a Man be Friend, and Father, and Huſband, and Chriſtian, at Home; and we may give him Credit for all theſe Characters throughout the World beſide.

Taking our Thoughts, however, from mortal Men and mortal Things; we may ſay with the Apoſtle, that *the Time is ſhort*, and that *it remaineth, that both they that have Wives, be as though they had none; and they that weep, as though they wept not; and they that*

* Dr. *Sibbes* in his *Bruiſed Reed*, &c.—A moſt comfortable Book for Chriſtians in Trial.

rejoice,

rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not; and they that uſe this World, as not abuſing it: for the Faſhion of this World paſſeth away. The Believer's great Concern is, that he be one with *Chriſt*, and eſpouſed to him, by all the endearing Ties of Love and Grace, in all the grateful Means of Holineſs and Duty, and through all the Circumſtances of his Health, his Life, and his Calling. Thus *married to Chriſt*, he will be in Union and Communion for ever with *all that are Chriſt's*. He ſhall meet them all in Glory, and dwell with them, never to part again. If *Tully*, * an Heathen, could conſole himſelf with the Thought of quitting a turbulent, diſordered World, and of enjoying the Company of Philoſophers and his beloved *Cato* in another State: What Reaſon has the Chriſtian to exult in the Promiſe of being brought *unto Mount Sion, and unto the City of the living GOD, the heavenly Jeruſalem, and to the innumerable Company of Angels, to the general Aſſembly and Church of the Firſt-born, which are written in Heaven, and to GOD the Judge of all, and to the Spirits of juſt Men made perfect, and* (what crowns all) *to* JESUS *the Mediator of the new Covenant!* Bleſſed be GOD, *He which teſtifieth theſe things, ſaith, Surely I come quickly.* May thy Heart and mine, O Believer, reply, *Even ſo, come, Lord Jeſus!* Amen.

* *De Senect.* § 88.

LIGHT.

THE Religion, inculcated by Nature, when rightly underſtood, is the Religion of CHRIST. There is no material Object about us, but which holds forth ſome ſpiritual Inſtruction to the believing Mind. Nature was intended for a ſenſible Manifeſtation of divine Grace; and, though altered in many reſpects from its original Conſtruction, for the Sin and Puniſhment of Man, yet it ſtill points beyond itſelf, and leads the awakened Soul, from Matter and all its Forms, to thoſe intellectual Contemplations which ever end in GOD.

There is nothing more familiar to our Senſes, and nothing, through its wonderful Exility, leſs cognizable by us, than the attenuated Subſtance, which we denominate *Light*. Air is Solidity itſelf in compariſon with it.—Avoiding however metaphyſical Diſquiſitions, we will conſider it (as the holy Scriptures always conſider every thing) in the *ſpiritual* Uſe and Inſtruction, which was deſigned by GOD, in applying the Name of LIGHT both to himſelf, and to his Graces and Bleſſings, like ſo many Rays, ſpringing from Him.

The Light of the material World informs our viſual Senſe with *Preciſion*, *Knowledge*, and *Pleaſure*: It affords us not only Comfort, but *Proſperity* and *Security*, by its Repreſentation of Danger and Evil. It gives us a Communion with other Subſtances and Things, and enables us to ſeek among them whatever is pleaſing or profitable

profitable to our Nature. We ſee, and know, and underſtand, by this wonderful Medium, ten thouſand Circumſtances, which would either elude the Sagacity of our other Senſes, or be entirely beyond them.

'Tis not ſurprizing then, if Nature preach her GOD,* that this diſtinguiſhing Property of Nature ſhould be employed to ſpeak forth ſome of his Praiſe. And but *ſome* is it enabled to ſpeak: For, *Lux Dei, Umbra Dei*; The Light of the Day is but the *Shadow* of GOD. And if Light itſelf, by which we receive ſo much Benefit, and which is ſo familiar to our viſual Faculty, almoſt eſcape all human Inveſtigation; how much more ſhall He, who formed it, tranſcend our Search, and *though He be not far from every one of us*, how far muſt every one of us be from exploring Him?

The original Word אור, tranſlated *Light*, ſignifies Light in *Action*, or *Eſſence*, Light engaged for ſome Purpoſe of Uſe or Advantage, and frequently includes the Idea of *Fire*, and the illuminating Blaze proceeding from it. It aptly repreſents the active, irradiating, and vivific Operation and Influence of the GOD of Heaven, engaged in the Salvation, Happineſs, and Glorification of Man; and is therefore, by an eaſy Figure, often uſed to expreſs them. In this View, the Pſalmiſt ſang, JEHOVAH *is my* LIGHT *and* (in conſequence) *my Salvation*; † and the Prophet publiſhed, that JEHOVAH was the *everlaſting* LIGHT of his People, and the ALEHIM *their Beauty*, or *Glory*. ‡ *GOD* (ſays the Apoſtle) *is* LIGHT, *and in him is no Darkneſs at all.*

And is JEHOVAH the *Light of his People?*—We ſhall find, upon Inquiry, that CHRIST is that very Light; the only one, who imparts Light; and that he is, therefore, the bleſſed JEHOVAH.

* *Read Nature; Nature is a Friend to Truth;*
Nature is Chriſtian; preaches to Mankind;
And bids dead Matter aid us in our Creed.

YOUNG.

† Pſalm xxvii. 1. ‡ Iſaiah lx. 19, 20.

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The Proofs are ſo expreſs, that but a very few of them need to be cited.

The Prophet *Iſaiah* calls the Saviour *a great Light*, in a Paſſage of Scripture, which confeſſedly relates to Chriſt alone,* and which is applied to him by the Evangeliſt *Matthew*.† The ſame Prophet likewiſe calls him the *Light of Jehovah*,‡ *the Light of Iſrael*,§ and *the Light of the Gentiles*;‖ which Titles are alſo, in the New Teſtament, pointed out as peculiarly belonging to him.¶

John, his Forerunner, ſtyles him the *true Light*, or that underived eſſential Light, which is the Source of all the other Light, that ever appeared in the natural, moral, or ſpiritual World. *John*, himſelf, by the Teſtimony of Chriſt, was *a burning and a ſhining Light*; but it was only like the Light of a Planet: it borrowed and reflected the Rays of the great Sun of Righteouſneſs. Like the grand Luminary in Nature, when this Sun appears, the Light of inferior Orbs is ſwallowed up in his Glory. The Latins called the Sun *Sol*, *quaſi ſolus*, becauſe it always appears alone: And ſo does the incommunicable and eſſential Glory of Chriſt. All the Prophets and Apoſtles were Lights in the World; but none of them had any Light of their own, or more than He was pleaſed to give them. The Evangeliſt *John*, in his Revelation, ſaw Chriſt the Lamb to be *the Light of the New Jeruſalem*.** It had no other: it needed no other.

The very Rabbins had alſo this Idea of the *Meſſiah*, and believed him to be the Light of GOD and of the Nations.†† Thus R. *Solomon Gallus* expounds thoſe Words of the Pſalmiſt, *Send out thy* LIGHT, &c. as relating to the great Deliverer of Iſrael, who was to guide their Feet into the Way of Peace.‡‡

* Iſaiah ix. 2.
† Matt. iv. 14, &c.
‡ Iſaiah ii. 5.
§ Ibid x. 17.
‖ Ibid xlii. 6
¶ Luke ii. 32.
** Rev. xxi. 23.
†† HUET. *Dem. Evang.* Prop. ix. c. 54.
‡‡ REUCHLIN. *Cab.* l. iii.

Chriſt

Chriſt himſelf profeſſes to be *the Light of the World*;* and his Teſtimony, though of himſelf, is undoubtedly true. He gives *Light* and *the Light of Life*; † becauſe he is both *Light* and *Life* eſſentially in his own Perſon, and can beſtow it on whom he pleaſe.

And, if all theſe Aſcriptions and Teſtimonies do not amount to a full Evidence of the GODHEAD and Miſſion of the Redeemer; it will be hard to ſay what can, or indeed to find any Evidence at all, that can put to Silence and ſurmount the Cavils, which Ignorance or Prejudice may propoſe. The Names and the Offices of Chriſt are ſo much beyond the Character and Abilities of all the Creatures, that one cannot but wonder, how any, who profeſs to believe the Scriptures, ſhould be ſo obſtinate and perverſe as not to acknowledge him, in the very Terms of the once doubting *Thomas*, to be their LORD and their GOD. The beſt that can be ſaid of them, is what the Scripture will juſtify us in ſaying, that they deny this moſt eſſential Truth, becauſe his Light *hath not ſhined into their Hearts*. If they had the Apoſtle *Paul*'s Faith and Grace; they would make the ſame noble Confeſſion, and ſtyle the great Redeemer, *the bleſſed and only Potentate, the King of Kings, and Lord of Lords, who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no Man* (reſpecting the ineffable Glory of his divine Nature) *hath ſeen, nor can ſee: to whom be Honor and Power everlaſting, Amen.* ‡

From this brief Review of the Scriptures, we have Room and Reaſon to conclude; that *Jeſus Chriſt* is the *true Light*, eſſential and ſupreme as to his ſuperior Nature, becauſe he is truly and eſſentially JEHOVAH. Opake Matter might as ſoon have Light in itſelf, as any Being have the *Light of Life* radically and originally, without being *GOD over all, bleſſed for ever*.

The reſplendent Glory and Light of *Immanuel*, as it ſhines forth in his own divine Nature, is too illuſtrious

* John viii. 12. xii. 46. † Ibid. and Eph. v. 14.
‡ 1 Tim. vi. 15, 16.

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and dazzling for the visual Intellect of Man. The material Sun shines too bright to be looked upon: And our Souls are much more feeble to gaze upon the Sun of Suns, and the unclouded Light of infinite Worlds. *Moses* longed to behold him; but Moses could not fully behold what he longed for.* The Rays of the Redeemer's Majesty, unveiled with human Flesh, are too effulgent for the most ardent and confirmed Faith, that ever yet was given to the Sons of Men. *Moses* saw Christ (for it was *He* who accompanied his People through the Wilderness;) he saw him in his Glory too; but it was only his אחרים, his *Back Parts*, the Resemblance of his human Nature, or what was *afterwards* to appear. He beheld a little of Christ's divine Nature by Faith; and he beheld with his bodily Eyes (what only could be seen by them) the Type of that *human Form*, which, in respect of Time and Dignity, might rightly be termed his *Back Parts*, being the sensible Vehicle of his Glory. Thus also Christians are particularly privileged to contemplate the divine Nature through the Medium of Christ's Humanity, and to understand something of his eternal Power and Godhead, by its ineffable Conjunction with the Nature of Man. Here they can *behold*, and *with open Face as through a Glass*, or Medium, or uncovered, *the Glory of the Lord*; *and*, in order to behold and understand him yet more per-

* Exod. xxiii. 18, &c. *Maimonides* takes this Scripture in a metaphysical and spiritual Sense. The Sum of his Comment upon it is; That *Moses* could not see a purely spiritual and intellectual Being, as GOD is; because *Moses* was an intellectual Being, existing in, or compounded with, Matter and Form. He could not comprehend GOD, in the Verity of his Essence, by his human Intellect, unseparated from Body. To conceive of GOD's Essence aright, is to conceive of it in a total Abstraction from all other Modes of Existence; which the human Faculty cannot attain to, existing (as it does here) in so different a Mode of Being, as That of Matter united with Spirit. *Moses*, therefore, only understood of GOD, what he might apprehend by the Channels of Sense, and what, in respect of the transcendent Excellence of his Nature, might be justly named his *back* or *inferior Parts*. MAIMON. *Præm.* in Pirke Aboth, *apud* POCOCK. Port. Mos. p. 231.

fectly,

fectly, *are* finally to be *changed into the ſame Image*; their Bodies being faſhioned like to his Body, *from Glory to Glory*, by his own Spirit and Power.

This bleſſed Privilege was preached to the antient Believers by the *Urim* and *Thummim** upon the Breaſt Plate of the High Prieſt. *Urim* ſignifies *Lights*, and *Thummim*, *Perfections*. The Names of the twelve Tribes were written or engraved upon the precious Stones, which, both from their Splendor and Beauty, and from the divine Oracle attending them, as well as their ſpiritual Import, might well be called by thoſe dignified Names. There is a continual Uſe made of *Light*, as a Metaphor, throughout the Scriptures; but, when it is applied to *Jehovah*, it may ever be taken to point out the Second Perſon in *Jehovah*, who took our Nature upon him. He was *the* emphatic *Light*. Not the Blaze of ſenſible Light, not the Splendor of ten thouſand Suns; but, above all theſe, *the Light*, becauſe *the Life*, of all that lives, and thinks, and underſtands. In a particular Manner, is he the Light, in being the High Prieſt of his People. He bears their Names upon his Breaſt. He is their Light, their *Ur*; and they are Lights in him, the *Urim* of the World. They are near his Heart, and worn upon his Boſom. In his *Perfection*, they are *perfect*; and among them reſides his living Voice of Truth, which leads them aright by his Counſel, and finally brings them to his Glory. He carries them into the Holy of Holies, by giving them an abundant Entrance into his everlaſting Kingdom.

Chriſtians, then, are to have Light *in* themſelves, though not *from* themſelves. Their Light is wholly derivative; and, when *their Sun* does not illuminate, *they* cannot ſhine. They are indeed *lively Stones*, † and *Stones of Fire*; ‡ but, abſtracted from his Life and Heat, they are like the Stones of Earth, without Life

* See a very learned Diſſertation on the Nature and Uſe of the *Urim* and *Thummim*, among the antient Jews, in PRIDEAUX's *Connections of the Hiſtory of the Old and New Teſtament*. Vol. i. p. 1. b. 3.

† 1 Pet. ii. 5. ‡ Ezek. xxviii. 14.

or

or Fervor. They were once, and would be always, if Grace did not bleſs them, *Darkneſs* itſelf in the Abſtract; and, when they became Chriſtians, they had Light it is true, but it was Light IN *the Lord*. Chriſt gave them *his* Light; and he maintains it, given. *In thy Light* (ſays the Pſalmiſt, addreſſing Chriſt) *ſhall we ſee Light*; and, therefore, he prays, that this *Loving-kindneſs may be continued to them that know him.* *

The Men of the World, on the other Hand, are conſtantly repreſented in a State of *Darkneſs*. *They know not* (ſays Aſaph) *neither will they underſtand*; *they walk on in Darkneſs.* † *The Way of the Wicked* (ſaid the Wiſe Man) *is as Darkneſs: they know not at what they ſtumble* ‡ And a wiſer than he hath declared, that the very Light, which is in them, is Darkneſs. Hence their Portion hereafter is called by the ſame Name — *an outer Darkneſs* — a Darkneſs, remote from every Approach of Light and Joy, and into which whoſoever is *ſhut out*, ſhall never be releaſed for ever. In this World, they are deſtitute of that Light which is Truth, and Life, and Peace; and, in the World to come, they participate only of that everlaſting Night, from which there is no Redemption.

Sin is the Cauſe and Principle of all ſpiritual Darkneſs, both in the People of GOD and in the People of the World. On the contrary, Righteouſneſs and Truth conſtitute all moral, ſpiritual, and evangelical Light. Faith, embracing the Righteouſneſs of Chriſt, is enlightened by him; and the Believer, as he walks with Chriſt, will find increaſing Light, both in his Mind and Experience. 'Tis a vain diſtreſſing Hope, which many entertain, of obtaining Light and Peace, by any Means, or from any Quarter, but Chriſt alone. We hear much indeed of Faith in Chriſt alone; and yet but few ſeem to know, how much above Fleſh and Blood it is, to commit all Hopes, all Fears, all Concerns, all Joys, and, in fine, every Thing which can affect either Soul or Body,

* Pſalm xxxvi. 9, 10. † Pſalm lxxxii. 5. ‡ Prov. iv. 19.

ſimply and unreſervedly into the Hands of Chriſt, and to live truly by Faith alone, often without the Hope and ſometimes contrary to the Inſinuations of Senſe. 'Tis eaſy to be active (as we think) for Chriſt; and our poor Hearts will take ſome Pleaſure, if not Pride, in the Honor of ſuch Activity; but to be paſſive to his holy Will, to yield up ourſelves to his Diſpoſal, as Clay into the Hands of the Potter, and to reſt ſatisfied with the Iſſue; is a Proof of that genuine Faith, which every one might wiſh to find in himſelf, and to ſee more of in the World. *Lot* petitioned for a *little* Reſerve in *Zoar*: And there is a ſecret Corner in all our Hearts, into which our WILL ſometimes contracts itſelf, and ſeems to retire; but expands again upon Occaſion, and ruſhes out to the bitter Annoyance of the Soul.

Men may have alſo much apparent Light in their Underſtandings, and may not only know much of outward Things, but alſo be able to ſubtilize, and raiſe nice Diſtinctions upon, many or all the Doctrines of the Goſpel. It is hard to ſay, how far an unrenewed Mind may penetrate into ſpiritual Concerns, and be unrenewed after all. We have ſeen ſome advance very far indeed; yet miſs the Mark, as well as come to nothing at laſt. The Devils know much of the Letter of the Goſpel; but could they be acquainted, as a true Chriſtian is, with the Life and Power of it, they need not put on the Appearance of, for they would become in Reality, Angels of Light. A Chriſtian hath not *ſo* learned Chriſt. "A "renewed Underſtanding (ſays a good Man) is not "taught by Words and Sentences, be they what they "will; but by the Mind of GOD and Chriſt in them."* In a real Believer, ſound Doctrine, and ſound Experience, ſhould go together. GOD hath joined them; and no Man can rightly put them aſunder. It has been the Faſhion with ſome to ſpeak contemptuouſly of Doctrines, however evangelical; but with no great Wiſdom. GOD never denies his People Light; and Knowledge

* DORNEY's *Contempl.* p. 133.

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is too precious to be deſpiſed. Sound Experience would be a Wonder, unattended with ſound Doctrine. The Heart indeed might be warm, but if the Head be uninformed; it could only produce a Zeal, which (to ſay the beſt of it) is not according to Knowledge. A clear Head and a warm Heart have not only moſt Light *in* them, but ſend forth moſt Luſtre from *without* them. A dark empty Mind may characterize an unſettled Profeſſor; but a fervid glowing Illumination of Head, Heart, and Life, beſt becomes a Chriſtian.

Believer, thou art conſtituted a Light in the World, and all thy real Buſineſs in it may be comprehended in one Word — SHINE! "*Let your Light*, ſays our Saviour, *ſhine*, and *ſhine before Men* too; that is not forbidden, yea, 'tis commanded. But 'tis thus commanded, *Let your Light ſo ſhine before Men, that they ſeeing your good Works* — yourſelves as little as may be — your Works more than yourſelves (as the Sun gives us its Light, and will ſcarce ſuffer us to look upon itſelf) — *may glorify* whom? You? No, but *your Father, who is in Heaven. Let your Light ſhine*, it is given for that Purpoſe; but let it ſhine always to the Glory of the *Father of Lights*." * O what a Wonder of Omnipotence is it, that a poor Clod of Earth, as dank and as filthy as a Dunghill, ſhould ever be ſo irradiated as to ſend forth one Ray of Glory for GOD! Nor yet, Believer, is this a ten thouſandth Part of thy Privilege and Portion. Thou art hereafter, and in a very little while too, to *ſhine as the Brightneſs of the Firmament*, and *as the Stars for ever and ever*. † Nay more, thy Saviour exceeds the Commiſſion of his Prophet, and declares, that thou ſhalt *ſhine forth as the* SUN *in the Kingdom of thy Father*. ‡ O live upon this Promiſe! It exhibits a Luſtre and a Dignity, that throws into Shade all the Honors and Advantages of this periſhing World. Shine on then, till thou ſhine, without a Cloud of Doubt or of Sin, for evermore.

* Abp. LEIGHTON's *Comment.* on 1 Pet. ii. 9. p. 292.
† Dan. xii. 3. ‡ Matt. xiii. 43.

Jeſus, the true, eternal LIGHT,
Brightneſs without a Shade,
Hath o'er the wide chaötic Night
His lucid Grace diſplay'd.

Once, in this Night, by Storms oppreſt,
My weary Spirit try'd
To ſeek on rolling Billows Reſt,
And Firmneſs on the Tide.

I Joys purſued where Sorrows flow;
I courted Eaſe from Pains;
I dream'd that Heav'n from Earth might grow,
And Freedom ſport in Chains.

Cheated, yet fond to dream, my Mind
Urg'd on the mad Career,
Blind as the Moles, to WISDOM blind,
As Adders, deaf to hear.

Then the great SUN, through all the Cloud,
With gracious Splendor ſhone:
My Heart with ſilent Gladneſs bow'd,
And felt its Horrors gone.

The WORD almighty bade me riſe:
I left my Sleep of Sin;
I ſought my Reſt above the Skies,
And ſtrove to enter in.

KEEPER.

THIS Name may properly finiſh the preſent Volume of Eſſays; becauſe it implies a Doctrine, which lies at the Root of every Chriſtian's Hope, Comfort, and Experience; namely, the Doctrine of the *final Perſeverance* of all the Elect People of GOD.

The Pſalmiſt, in celebrating the Praiſes of the LORD, aſſures the Church, that JEHOVAH *is* her KEEPER.* He then deſcribes, *how* the LORD keeps her. JEHOVAH *is thy Shade upon thy Right Hand. The Sun ſhall not ſmite thee by Day; nor the Moon by Night.* JEHOVAH *ſhall* PRESERVE *thee from* ALL EVIL: *He ſhall* PRESERVE *thy* SOUL. JEHOVAH *ſhall preſerve thy going out and thy coming in* [i. e. in all the Circumſtances and Avocations of Life], *from this Time forth and for evermore.* Two principal Points are aſſerted in theſe precious Words. 1. JEHOVAH, and JEHOVAH alone, the omnipotent and ſelf-exiſtent GOD, is the KEEPER and PRESERVER of his People. 2. The People of GOD are kept, at *all Times* and in *all Circumſtances*, by his mighty Power unto everlaſting Salvation: They are preſerved *even for evermore.* In the *firſt* Particular, the *Divinity* of the great KEEPER is declared; and, in the *ſecond*, the eternal *Security* of his People through his Omnipotence and Faithfulneſs. This was the *Pſalmiſt*'s Goſpel. He

* Pſalm cxxi. 5, &c.

preached it to others; and he felt it himſelf. He did not ſpeculate upon what he did not underſtand; but he had a clear Evidence, and a ſweet Perception of theſe two glorious Doctrines, which he delivered to the People. *Shall I* (ſays he) *lift up mine Eyes to the Hills?* Shall I look to created Objects, or to created Power? *Whence ſhould my Help come?* * He chearfully anſwers: *My Help cometh from* JEHOVAH, *who made Heaven and Earth*; from Him, who is GOD over all, bleſſed for ever. Upon this Foundation, and upon this alone, he could add; *He will not ſuffer thy Foot to be moved*; *He that keepeth thee will not ſlumber. Behold* [Obſerve, and mark it well], *He that keepeth* Iſrael, *ſhall neither ſlumber nor ſleep.* O precious Hymn of yet more precious Truth! O that it were as delightful to the Reader's Heart, as it was to the Heart of him who wrote it! Then, like the Pſalmiſt's, *his Meditation would be ſweet*, and *he would be glad in* JEHOVAH, † and in JEHOVAH alone.

He would be glad in JEHOVAH; for he would ſee, that none but JEHOVAH could keep and preſerve his Soul. He would perceive, with unerring Demonſtration, that, in *wreſtling againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places, as well as againſt Fleſh and Blood*; ‡ it would be impoſſible for him to ſtand a Moment (and much leſs to ſtand and prevail to the End), if the ARM, that upheld him, were leſs than divine. He is convinced of it, as of an indiſputable Point; that He, who can ſupport all his People, through all their Difficulties, and in every Moment and in all Ages of the World; that He, who, is as quick to perceive their Wants as able to ſupply them; for He neither *ſlumbers, nor ſleeps*; neither relaxes in his Superintendence, nor remits a Tittle of his Care; and that He, who gives preſent Grace as the Earneſt of future Glory;

* Pſalm cxxi. 1. *See the Margin.* † Pſalm civ. 34.
‡ Eph. vi. 12.

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muſt be neither more nor leſs than the LORD GOD OMNIPOTENT, who *reigneth.*

This Character, under the Name of JEHOVAH, is the Character of CHRIST. Juſt ſuch an one is JESUS, the *Shepherd of Iſrael.* He ſays, of himſelf, to the FATHER; *Thoſe that thou gaveſt me* I HAVE KEPT, *and* NONE OF THEM IS LOST, *but the Son of Perdition* (who was decreed to be loſt) *that the Scripture might be fulfilled.** And he declares to his Diſciples; *My Sheep hear my Voice, and I know them* [for I know all things] *and they follow me: And I* GIVE UNTO THEM ETERNAL LIFE [becauſe I am the eternal Source of Life, and give what is truly my own], *and they ſhall* NEVER PERISH BY NO MEANS (ϰ μη απολωνται); *neither* SHALL ANY PLUCK *them out of my Hand.* What Words can infer his Divinity more ſtrongly than theſe? To *give Life*, is not, cannot be, the Attribute of a Creature. An Archangel could not create or give Life to a Fly, or a Sparrow. But to give *eternal* Life, muſt ſurely be the *ſole* Prerogative of the eternal, the everlaſting, GOD. In a Word; here are ſuch Attributes of Grace and Power claimed by CHRIST, that if he be not JEHOVAH himſelf, he was the greateſt Blaſphemer and moſt abandoned Impoſtor, that ever appeared in the World. The jealous Honor of the ALMIGHTY would, in that caſe, have given him the Fate of *Herod*, and convinced his Followers (as *Herod*'s Sycophants were convinced) that, inſtead of being GOD, he was only a vile, periſhing and corruptible Man. His *Actions*, however, confirmed his *Claims:* The latter *announced* him to be GOD; the former *proved* him ſo. But as to thoſe, who pretend to believe the Scriptures, and yet deny the proper and eternal Divinity of CHRIST; they add Abſurdity to Blaſphemy; for there is not one, no *not one*, Attribute of Power, Love and Grace, aſcribed to the FATHER, which is not equally and directly applied, in the holy Volume, to the SON and to the HOLY GHOST. And if

* John xvii. 12.

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the three Perſons are *equal* in Attributes, and in the *Uſe* of thoſe Attributes; where remains their Difference or Inequality?

The Apoſtles follow their LORD, in aſcribing to Him, what He claimed as his own, all the Power, *which* eſſentially *belongeth unto GOD*. Hence this great *Preſerver of Men* is called the *Saviour of all Men*; for all Men are preſerved in the Enjoyment of their natural Life, and the Things pertaining to it, by his Goodneſs and Power. He is the GOD of all, *in whom all live, and move, and have their Being* [or, in other Words, by whom they *exiſt*, *act*, and *think*]; and, in this Senſe, he is the Saviour and Preſerver of all Men. In a higher Senſe, and in a more eſpecial Way, *Chriſt* is the *Saviour of them that believe*. St. *Jude* ſays, that thoſe, who are *ſanctified* (or ſet apart) *by* GOD *the* FATHER, are PRESERVED *in Jeſus Chriſt*.* St. *Paul* ſtyles him, the *Head of the Church, and the Saviour of the Body*.† And, in another Place, he declares of him, *I know whom I have believed, and I am perſuaded* (and he ſtaked his Life on the Perſuaſion) *that* HE IS ABLE TO KEEP *that, which I have committed unto him againſt that Day*; ‡ the Day of his Appearing.

From what has been premiſed, it ſeems evident, that the KEEPER of the Faithful is no other than JEHOVAH. *This* the Pſalmiſt has proved. It appears equally evident, that CHRIST is their KEEPER and PRESERVER. *This* he hath declared himſelf; and his Apoſtles have repeatedly declared it of him. It follows, therefore, that CHRIST is truly and eſſentially JEHOVAH. All the Sophiſtry in the World cannot elude this Concluſion; nor all the Heretics in the World deſtroy the Premiſes. And, if CHRIST be JEHOVAH; he is all that ſupreme, eternal, omnipotent Being, which the *Arians*, *Socinians*, and others, deny him to be.

All the Doctrines of Grace, all the Goſpel and Revelation of GOD from the Foundation of the World,

* Jude 1. † Eph. vi. 23. ‡ 2 Tim. i. 12.

and

and all the Salvation and Happineſs of the Redeemed, entirely depend upon the proper and eſſential Divinity of *Jeſus Chriſt*. Take away this Corner-ſtone, and the Building (which we have been taught to believe is the Building of GOD) falls in a Moment to the Ground. Remove this Sun from the Chriſtian Syſtem; and we are immediately inveloped in groſs, in everlaſting, Darkneſs. Nor can the Doctrine of *Chriſt*'s Divinity ſtand immovable, but upon the fundamental Doctrine of the Trinity. If the Deity was but *one* Perſon, according to the *Sabellians*; the Deity could not be a *Mediator* betwixt himſelf and Man. But the Godhead conſiſting of *three* Perſons, *one* of them might, and *one* of them (even the SON) aſſuredly has, *reconciled us* to the whole Eſſence or Godhead, by the voluntary Humiliation of himſelf. Upon theſe capital and leading Truths, reſt all the Graces, Hope, Perſeverance, and Joy, of the People of GOD. Could they be expunged from the Bible, or obliterated from their Hearts; nothing but Horror and Anguiſh, with everlaſting Darkneſs and Deſpair, could poſſibly ſucceed. Bleſſed be GOD; his Truth, like his Mercy, *endureth for ever*; and, againſt his choſen Church, the Gates of Error and of Hell can never, and ſhall never, prevail.

CHRIST, then, is the Chriſtians' KEEPER; and, becauſe He is an everlaſting Keeper, they are kept *for evermore*. He hath engaged himſelf by *an everlaſting Covenant, not to turn away from them to do them good, but to put his Fear in their Hearts, ſo that* THEY SHALL NOT DEPART *from him*. The whole of their Perſeverance, like all other Parts of Salvation, reſts ſimply upon GOD: They have no Ability to induce it, or to maintain it, ſo long as for one Moment in themſelves. Till this was underſtood in the Mind, and believed on in the Conſcience; they neither knew GOD, nor their own Hearts. They thought Him, before that Period, a changeable, variable, ſhortſighted Being, like themſelves. They ſuppoſed him dependent, in the Operations of his Grace, upon the Caprice and Humour of their

their Wills and Affections. They imagined, that GOD could ſhew Favor at one Time to their Souls, and love them for a Seaſon, but not to the End; that He could receive an Atonement for their Sins at the Hands of *Chriſt*, and yet, upon the Diſcovery of a Weakneſs which He muſt know was in them before, wholly renounce that Atonement as a Thing of nought, and as a Price laid down in vain; that He could appoint them to a complete Salvation, and yet be diſappointed by them; that He could make poſitive and unconditional Promiſes in *Chriſt* to the Redeemed, which Promiſes might be rendered void and nugatory by *their* Perverſeneſs and Reſiſtance; that He might fully intend their everlaſting Happineſs, but might finally be fruſtrated in thoſe Intentions; and that, therefore, as there was no Confidence to be placed in ſuch a Being, the wiſeſt and the ſureſt way, was to place it in themſelves. This was their Creed by Nature. And though it be not expreſſed, perhaps, in the ſame Terms; the Senſe of theſe Terms is the Creed of every unawakened Heart in the World. What Blaſphemy cannot the Mind of Man entertain, before it receives that Grace, which is not given in vain; and before it is ſubdued by that Will, which governeth all things in Heaven and on Earth! There is not an Error ſo monſtrous about GOD; but what has been received by the depraved Underſtanding of Man. The Apoſtle has given the Reaſon, and it extends to all Men by Nature; They *walk in the Vanity of their Mind, having the Underſtanding darkened, being alienated from the Life of* GOD, *through the Ignorance that is in them, becauſe of the Blindneſs of their Heart.* * But *GOD is not a Man, that he ſhould lie, neither the Son of Man, that he ſhould repent* [or change]. *Hath he ſaid; and ſhall he not do it? Or hath he ſpoken, and ſhall he not make it good?* † *The* STRENGTH *of* Iſrael *will not lie, nor repent; for he is not a Man that he ſhould repent.* ‡ He ſays of himſelf; *I am* JEHOVAH, *I change*

* Eph. iv. 17, 18. † Numb. xxiii. 19. ‡ 1 Sam xv. 29.

not;

not; *therefore ye Sons of* Jacob *are not conſumed.** If GOD changed from his Purpoſe in ſaving a Man, when ever the Man, left to his own Will, would change from the Deſire of being ſaved; he muſt renounce the ſtrongeſt Believer upon Earth, in five Minutes after he had committed him to himſelf. The poor Creature would *ſoon* be *conſumed*. However; GOD's People are not ſet upon *ſlippery Places*, but upon a *Rock*, upon a *ſure Foundation*, *a tried Corner-ſtone*, *Elect*, *and Precious*; and, reſting there, *they ſhall never be confounded*. "The Soul once born of the Holy Ghoſt (ſays an able Writer) is never *unborn* from that Day forward.—Regeneration is a divine Act, which, having once paſſed upon the Soul, ſtands good for ever, and is phyſically incapable of Reiteration." The Redeemed are not bought with the Blood of *Chriſt*, that the Devil might run away with the Purchaſe; for they *are* KEPT, not by their own Power, but *by the* POWER *of GOD through Faith unto Salvation*. The LORD never made that ſort of *everlaſting* Covenant, which a poor, weak and ſilly Worm might fruſtrate; nor can be reduced to any imaginable Dilemma, which his infinite Wiſdom did not foreſee, and for which his infinite Strength did not provide. Archbiſhop *Leighton* well obſerved, that "the Tenor "of an *external* Covenant with a People (as the *Jews* "particularly found) is ſuch, as may be broken by "Man's Unfaithfulneſs, though GOD remain faithful "and true: But the new Covenant of Grace makes "all ſure on all hands, and cannot be broken; the "LORD not only keeping his own Part, but likewiſe "performing our's in us, and for us, and eſtabliſhing "us; that as He departs not from us firſt, ſo we ſhall "not depart from him. *I will betroth thee to me*, ſays "the *Lord*, FOR EVER. 'Tis an indiſſoluble Marriage, "which is not in Danger to be broken either by Divorce "or Death."† *Known unto GOD* (ſays the Apoſtle) *are all his Works from the Beginning of the World*. He

* Mal. iii. 6.

† *Comment.* on 1 Pet. ii. 10.

knew

knew his People would be Rebels, and could no longer follow, than he might be pleaſed to lead. He knew, that *Satan* and the Powers of Darkneſs would oppoſe; he foreknew, *when* and *where* that Oppoſition ſhould ariſe; and he prædetermined the Bounds of its Succeſs. He alſo knew, and foreknew, the *Objects* of his everlaſting Love, arranged the *Times* and *Circumſtances* of their Appearance, and ordained the *Moment* and *Manner* of their final Conſummation in Glory. This GOD knew, and this hath GOD wrought. His Omniſcience, equally with his Omnipotence, is illuſtrious in all things. They ſhine, without our Direction, on all the viſible World; they order, without our Counſel, the wide-expanded Univerſe of Nature; they ſubſiſt, without our Aid, in all we can ſee or know. And if the viſible and natural World ſubſiſt and proceed according to the Will of GOD, beyond our Wiſdom or Ability to correct or create an Atom; what Pretenſions can *we* have to determine the Events of that World of Spirits, to which willing or unwilling we are drawn, and which is undoubtedly no leſs well-ordered and ſure? If the ſeveral Orbs of Heaven keep their appointed Courſes with the niceſt Exactneſs, and, without the Aberration of a Moment, for Ages; ſhall not the *Path of the Juſt* be equally determined, and the Bounds of his Habitation as preciſely appointed? Or is it of more Conſequence, in the Mind of the Almighty, to arrange the Forms and Circuits of inanimate Matter, than to direct and preſerve the Exiſtence, the Purſuits, and the Happineſs, of an immortal Soul?

Come then, thou, *who haſt found Mercy to be faithful*; come and rejoice in the promiſed Faithfulneſs and Truth of thy Covenant-GOD. Caſt all thy Care upon him; for there is not a Moment, in which he careth not for thee. Fear not to hold on, and to hold out, to the End; for JESUS is JEHOVAH; and JEHOVAH-JESUS is with thee. Though thou could'ſt not abide a Moment in thy own Strength: yet HE *abideth ever*. His Nature had no Beginning; and the Love of his Nature

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can never have an End. *With Him*, and with all his Attributes and Perfections, *there is no Variableneſs, neither Shadow of Turning*. His Love and his Grace are ſet upon thee; and, till his Love and his Grace can change their Natures, thou never ſhalt loſe them. GOD hath made thee a Member of that ſpiritual Building, which was not planned for a Day, or a Year, or an Age, but was deſigned for his own glorious Habitation for ever. *From everlaſting to everlaſting, He is GOD*; and *his Mercy is* FROM EVERLASTING TO EVERLASTING *upon them that fear him.* Thou regardeſt him, O Believer, with a filial Fear; and, therefore, it is a comfortable Token, and worth a thouſand Worlds, that this everlaſting Mercy hath reſted upon Thee.

But, perhaps, ſome doubting Heart may ſay; I have ſeen many great Men, many learned Men, many wiſe Men, even Men of acknowledged Gifts, and Men who have uſed thoſe Gifts in the Service of GOD—*theſe* have I ſeen to fall—foully—deeply—long: And how can ſo weak and ſo ignorant a Creature, as I am, expect to endure? The Premiſes are indeed too true; but the Conſequence, however, is not concluſive. They fell; not *becauſe* they were great, or wiſe, or learned; but becauſe they left their only Security for ſtanding, and truſted in themſelves. With all their Wiſdom, they leaned not on Chriſt. They uſed their Gifts, perhaps, too much to their own Glory; and, when they were ſated with human Praiſe, having no better Object in view, they grew tired of the Labor, by which they had acquired it. They went backwards; becauſe they either did not apprehend, or had loſt Sight of, the Value of the important Things before them. Not reliſhing the Comforts of GOD, and not being able to live without Comfort, they ſought it in the World. Now, though we can ſay of ſuch Men, with our Lord, that, having put their Hand to the Plough, and turning back, they are not fit for the Kingdom of GOD; we muſt alſo ſay, that theſe dreadful Examples are permitted, in order to ſhew the Faithful;

ful; That there is no Security of Salvation in Wiſdom, Genius or Knowledge, but, ſimply and only, in the *Keeper of Iſrael.* They do not invalidate the Truth of Chriſtian Perſeverance; but they ſhew, by whom alone that Perſeverance is to be obtained. The meaneſt Believer has the ſame Security of holding on, and holding out, with the greateſt Saint in the World. Neither of them can ſtand a Moment, but as he is *kept.* The greateſt Chriſtian, without his divine Keeper, would ſoon equal the greateſt Infidel: But the humbleſt and the weakeſt Heart, with Him, ſhall never fail of Glory.

What a ſweet Aſſurance of Peace and Happineſs does this reviving Truth bring into the Soul! It unfolds a true and a ſolid Comfort, far unlike the higheſt Enjoyments of the Men of the World. Theſe live like the Swine upon Huſks, or, uſing the Poet's Phraſe,

——to ſubſiſt ſuch ſtrive
On Joys too thin to keep the Soul alive.

And if the *Aſſurance of Heaven*, from the Faithfulneſs of GOD, be ſo ſweet and ſo ſtrong in itſelf; what will the *Enjoyment of Heaven* be, and the perfect Poſſeſſion of its Glory? O Reader, if thou haſt had any true and ſaving Experience of GOD's Mercy below; thy Heart will bound within thee, on the Contemplation of *Jeſus* as thy *Keeper*, and even long to anticipate thine unalienable Bleſſedneſs above. Thou wilt often look out for the cœleſtial Shore, as the weather-beaten Mariner does for his native Land. Begin the Praiſes of thy redeeming GOD even here; and ſhew to the World around thee an Evidence of thy Saviour's Divinity, by a Converſation of Meekneſs and Holineſs, and by a Life unſpotted and divine. Nothing convinces like Facts. Let the powerful Operation of thy gracious LORD be ſeen in all thy Intercourſe with Mankind; and, upon every Occaſion, demonſtrate that thou neither art running, nor haſt believed, in vain. In a little Time, when the Work of Faith and Patience is accompliſhed, and when all is done, that

that is designed to be done, in thee and by thee; thou wilt give the best and most cogent Proof of the Doctrine of *final Perseverance*, by persevering, through thy KEEPER's Omnipotence, unto the End.

CONCLUSION.

WE have now gone through our Considerations upon a few of the many Names, ascribed to JESUS CHRIST in the Old Testament, and have endeavoured to make it appear, either from the *Names* themselves, or from the *Offices* which they denote, that they are only applicable to Him as the true GOD, or Second Person in the Divine Essence. We have also atempted to draw such practical Inferences from each of these Titles, as might serve, through the divine Blessing, both to quicken our Faith with chearing Hopes and solid Comfort, and prompt us to demonstrate, to the Enemies of CHRIST's Divinity, the Reality and Efficacy of that Divinity by our Lives and Conversations. The pure Faith of a Christian, illustrated by Works of Grace and Righteousness, supported under an Immensity of Difficulties and Temptations, and carried on to a Death of Triumph and Joy; is such an Argument of the Truth of CHRIST's Power and Deity, as ought now to silence (as it will hereafter) the utmost Malevolence of Earth and Hell. May this glorious Argument, supported by the Demonstrations of Holiness, and

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urged with Humility, Meekneſs and Truth, be conſtantly exhibited by thoſe, who profeſs to call upon JESUS as their LORD and their GOD! This is the beſt Way of putting Heretics to Shame, who have uſually (however they would ſave Appearances) but little of this Sort of Evidence to maintain their Cauſe. They may combat the Matter with Words, but, when called to climb the Mount of evangelical Godlineſs; like the Servants and Aſſes of *Abraham* to Mount *Moriah*, they are ſure to be left behind. Nor is there any Wonder in this; but the contrary. A wicked Man is too ſlothful to aſcend the Hill of Holineſs, though Heaven itſelf be on the Top. For they, who deny the Divinity of *Jeſus*, are certainly not under the Impreſſions of his Power; and, if they never come under the Impreſſions of his Power, *they ſurely are none of his.* If they are none of his, and if He be not their Saviour; then they have neither Saviour nor GOD; becauſe, according to the Scriptures, He only is the Saviour, He only is the LORD. In this Caſe, they ſtand (exactly as the Heathens ſtood) without the Light and Hope of a divine Revelation. And, if this be their State, it ſeems impoſſible that they ſhould live otherwiſe than the Heathens lived: They *cannot* but live *in the Vanity of their Mind*, and in the Alienation of their Hearts from GOD. In this reſpect, both antient and modern Infidels are much upon a Par. We ſee from Day to Day, that Vice and Wickedneſs are as prevalent, that Debauchery and Luxury are as faſhionable, that true Religion and Godlineſs are as lightly eſteemed, in modern *London*; as ever they were, at *Athens*, at *Corinth*, or at *Rome*. The Root of this Heterodoxy of Principle and Practice appears to be fixed, either in the *abſolute Denial*, or in the *perverſe Apprehenſion*, of the Saviour's Deity.* In either Caſe, as the

* There have been two principal *Genera* (if one may ſo ſpeak) of Heretics, who have oppoſed the *eſſential* and *proper Divinity* of Jeſus Chriſt; and theſe *Genera* may again be reſolved into their different *Species*. The firſt *Genus* or Kind conſiſts of thoſe, who admit, that Chriſt

the Fruit is evil, the Tree cannot be good. True Chriſtianity, however, doth not contribute Nurture to ſo vile a Plant: It is the Dung of *Socinianiſm*, *Sabellianiſm*, *Arianiſm*, *Pelagianiſm* and *Arminianiſm*, which makes the peſtilent Branches of moral Evil luxuriant, and enables it to caſt a malignant Shade upon the *Huſbandry of GOD*. * Nor is this heretical Poiſon more pernicious to the Souls of Men, than repugnant to the wholeſome Preſcriptions of the Goſpel of *Chriſt*. The SCRIPTURES, which the Patrons of theſe Opinions profeſs to believe; and *the* ANALOGY *of* FAITH, which *ſome* of

Chriſt had a Participation of Deity (though in an erroneous Senſe) before he aſſumed the Nature of Man. Under this Head may be claſſed the ſeveral Species of the *Arians* and *Semi-arians*. The other *Genus* of Heretics includes thoſe, who abſolutely oppoſe his Divinity, and deny his very Being and Exiſtence before he was born of the Virgin *Mary*: And theſe may be ſubdivided into the *Ebionites*, the *Cerinthians*, the *Samoſatenians* and *Photinians* of old, and the *Socinians* of modern Times.

Other Heretics have broached abſurd and unſcriptural Notions concerning the *Humanity* of Chriſt. The principal of theſe (for their collateral Branches are too numerous to be recounted, and indeed are now no more) were the *Sabellians*, who believed that the whole Godhead became incarnate; the *Apollinarians*, who imagined that Chriſt had no human Soul, and that his Body was animated, in its Stead, by the Deity; the *Manichees*, who affirmed that Chriſt had no real Body, but bore only the Phantom and Appearance of one; the *Neſtorians*, who aſſerted that the two Natures of Chriſt were two diſtinct and ſeparate Perſons; and *others*, who maintained, that Chriſt's Body was not really formed of the Virgin *Mary*, but faſhioned in and delivered down from Heaven. Such Crouds of Errors and Hereſies, as have ariſen upon one or other Branch of Chriſtian Doctrine, may convince us, that either Men read not the Scriptures at all, or read them without the Teaching of that Guide, who *openeth the Underſtanding to underſtand them*, and without whom they are at moſt but *a Volume ſealed*. Near 500 different Denominations of Heretics have ſprung up in the Church, ſince the Death of Chriſt; to ſay nothing of thoſe, whoſe Continuance has been ſo ſhort, as not to have obtained a Name. *Their Memorial is periſhed with them*. A melancholy Picture this of human Frailty, and an urgent Admonition to all ſucceeding Diſciples to lean, not upon their own Strength or Underſtanding, but ſimply upon Him, who alone can lead into all Truth, and preſerve in the Knowledge of it unto the End!

* 1 Cor. iii. 9.

them pretend to know; contradict their favourite Tenets from Page to Page, and from Line to Line. For inſtance;

The *Socinian*, by maintaining that *Chriſt* was a Prophet, and *only* a Prophet, really ſets him forth as a falſe Prophet and a Liar. The Title, which he pretends to give him, is a mere Nullity; becauſe the *Socinian* rejects the Claims of *Jeſus* to Names and Titles, far *above every Name* in Heaven and Earth. The Teſtimony, which the Redeemer afforded of himſelf, was; I [placing himſelf *firſt*, that his Inferiority, reſpecting his divine Nature, might not be queſtioned] I, ſays he, *and my* FATHER *are* ONE.* The Jews perfectly underſtood his Meaning, and attempted to ſtone him, *becauſe he made himſelf GOD*, † or (as it is expreſſed in another Place) EQUAL *with GOD*. ‡

The *Sabellian* (ſo named from *Sabellius*, a *Libyan*, whoſe Opinion made a conſiderable Noiſe in the third Century), by affirming that there is but one Perſon or Hypoſtaſis in the Godhead, who aſſumed, on different Occaſions, the ſeveral Names of *Father*, *Son*, and *Spirit*; would invalidate the Teſtimony of divine Revelation, which deſcribes *three* Perſons bearing Witneſs of each other; namely, the FATHER *teſtifying of the* SON, § *the* SON *declaring the Name of the* FATHER, ‖ and the SPIRIT *bearing Witneſs*, as the SPIRIT *of Truth*. ¶ This Diſtinction of the three Perſons was remarkably evidenced (to inſtance no farther) at the Baptiſm of CHRIST.

The *Arian* (ſo called from *Arius*, another *Libyan*, and Preſbyter of *Alexandria* in *Egypt*, towards the Cloſe of the third and Beginning of the fourth Century), in avoiding *Sabellianiſm*, falls upon as egregious an Error. For, by aſſerting that the SON is a GOD *inferior* to the FATHER, and that the three Perſons are of *different* Eſſence; he both contradicts the Scriptures, and involves himſelf in a blaſphemous Abſurdity. The Scriptures declare, in

* John x. 30. † John x. 33. ‡ John v. 18.
§ 1 John v. 9. ‖ 1 John xvii. 26. ¶ 1 John v. 6.

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the moſt poſitive Strain, *that the* LORD *our* GOD is ONE LORD, and that there is but ONE GOD. They alſo repreſent to us *three Perſons* or *Hypoſtaſes*, each of which is, *in Nature*, GOD and LORD; becauſe all the three Perſons, conjointly and equally, partake of *one* and the *ſame Nature*, which is the Godhead in its *Unity*. Thus the Trinity of Subſiſtence does by no Means claſh with the Unity of Eſſence; nor the Unity of Eſſence obſtruct the Trinity of Perſon or Subſiſtence. If, on the other Hand, we adopt the *Arian* Scheme, and ſay, that the three Perſons are of *different* Eſſence or Nature; we cannot avoid the Charge, either of maintaining *three ſeparate GODS*, or of *worſhipping thoſe for GODS*, which are really (according to that Hypotheſis) mere and dependent *Creatures*. And as to worſhipping the *Father*, *by* the *Son*, and *in* the *Holy Ghoſt*, in order to maintain the Inferiority of the two laſt (as the *Arians* dream); it is unſcriptural and abſurd. They might as well worſhip the LORD, *by* the Virgin *Mary*, and *in* a *high Wind*; ſince theſe are but the *Creatures* of the MOST HIGH, as well as the *Son* and *Spirit* of the *Arians*. It appears, excepting only the different Dignity of Creatures, almoſt as erroneous as the horrid Blaſphemy of the *Lombards*, who, in their Devoirs to their tutelar St. *Anthony* of *Padua*, addreſs him as one, *qui exaudit quos non audit et ipſe Deus*: i. e. "who hears thoſe whom even GOD himſelf doth not hear." * But if, according to the Scriptures and the catholic Doctrine, the *three* divine Perſons are of *one* and the *ſame* Nature; then they, as *joint* Participants of a Nature in itſelf *ſelf-exiſtent* and *eternal*, muſt neceſſarily be *coëxiſtent* and *coëternal*. And if they are coëxiſtent and coëternal, they muſt alſo be *coëqual* in all the other Glories, Perfections, and Attributes, of their *one* and *undivided* Nature. Believers, therefore, by being made *Partakers of* CHRIST †, are thereby *Partakers of the* DIVINE NATURE; ‡ i. e. by having *Fellowſhip and Com-*

* Biſhop BURNET's Letters upon *Italy*, &c. Let. 3.
† Hebr. iii. 14. ‡ 2 Pet. i. 4.

munion with the SON, they have alſo *Fellowſhip with the* FATHER * and the HOLY SPIRIT. † On the contrary, the *Arian* repreſents CHRIST, as an inferior GOD, a ſubordinate Almighty, a dependent Supreme, and a created Creator. He looks upon the HOLY GHOST as ſtill more *inferior*, and is not aſhamed to avow, that the COMFORTER, ‡ promiſed by the FATHER and the SON, is not the GOD *of all Comfort*, § which the Scriptures deſcribe him to be.

The *Arminian*, however juſt in his Opinion reſpecting the Trinity in the Deity, is, in all Points that concern his *Attributes*, as unſcriptural and heterodox as moſt of the Heretics we have named before. For, while he admits the equal Divinity of *Jeſus Chriſt* with that of the *Father* and the *Holy Ghoſt*; he contradicts their Revelation of the divine Covenant, ſets them forth as determining from incidental Expedients, and not by a perfect Deſign, and repreſents the whole Godhead as acting, not according to the wiſe *Counſels of his own* eternal *Will*, but according to the unſtable Conduct of fooliſh Man. He exhibits the ſovereign Agent of all Good in a State of Supplication to a helpleſs Worm; intreating that Worm to receive his Salvation, and often intreating in vain; changing his Purpoſes according to the mutable Fancy of a Creature ſubject to the Devil; and at laſt diſappointed of his Expectations, through the Power and Subtlety of Sin and Hell. GOD, according to him, wills to ſave Man, but cannot ſave him unleſs Man will; though, at the ſame time, Man (by his Syſtem) can will to be ſaved, independent of all Concern, whether GOD poſitively wills it or no. The *Arian* and *Socinian* proceed very far, and degrade their Creator to the Rank of a perfect and holy Creature; but the *Arminian* ſeems to exceed their Exceedings, by repreſenting the Will, the Wiſdom, the Power, and all the Perfections of the omnipotent JEHOVAH, depen-

* 1 John i. 3. † Phil. ii. 1. 2 Cor. xiii. 14.
‡ John xiv. 26. § 2 Cor. i. 3.

dent

dent upon the perverſe and froward Will of an impotent Sinner. Upon his crude Plan (if ſuch Abſurdity can deſerve the Name of a *Plan*), the glorious Work of GOD's Salvation, and the eternal Redemption of *Jeſus*, are not complete; unleſs a dying Mortal lends his puny Arm; or unleſs he, who of himſelf can do nothing, vouchſafe to perfect that, which all the Angels in Heaven could never do. How contrary is all this to the Language of *Scripture*; how repugnant to the Oracles of Truth! *Whatſoever the* LORD *pleaſed, that did He in Heaven and in Earth.** *I am* GOD (ſays the LORD) *and there is none like me*, DECLARING THE END FROM THE BEGINNING, *and* FROM ANTIENT TIMES *the things that are* NOT YET DONE, *ſaying, My* COUNSEL SHALL STAND, *and* I WILL DO ALL MY PLEASURE.† In order to ſhew the *Immutability of GOD's Counſel* and Decrees, it is left upon Record, that even wicked Men *were gathered together to do* WHATSOEVER *his Hand and his Counſel* DETERMINED BEFORE *to be done*; ‡ and, that GOD *worketh* ALL THINGS *after the Counſel* (not of Man's) *but of* HIS OWN WILL. §.

If we review theſe Hereſies upon another Ground, and if we meaſure them by another Rule, namely, the ANALOGY OF FAITH; we ſhall ſee them equally perplexed, and altogether deficient. Thus,

The *Socinian*, in denying the Trinity of Perſons, neceſſarily denies the Divinity of *Jeſus*, as ONE *with* GOD in the GODHEAD. By rejecting the WORD, *who dwelt among us* as GOD; he muſt alſo, of Courſe, reject the Merit of his Obedience and the Satisfaction made by his Death: And, by rejecting theſe, he muſt give up Man, helpleſs and hopeleſs, to all the Circumſtances of a frail and corruptible Body, and of a contaminated and miſerable Soul. But, as it was impoſſible, becauſe diametrically oppoſite to the Wiſdom, Juſtice and Goodneſs of GOD, that Man ſhould be

* Pſalm cxxxv. 6.
† Iſaiah xlvi. 9, 10.
‡ Acts iv. 27, 28.
§ Eph. i. 11.

created in these Circumstances; and as, therefore, he is and must be a *fallen* Creature; the *Socinian* leaves him in this sad Condition without a Remedy, because he leaves him without a Redeemer. Thus, in this Instance, there is a total Subversion of all Christianity, and virtually a Renunciation of the entire Revelation of GOD. Error, like a poisoned Dart, not only infects the single Member in which it is fixed, but ultimately affects and destroys the whole Body.

The *Sabellian* also fights against the Œconomy of Grace, by maintaining the absolute Simplicity or Unity of the divine Essence under three official *Names*: For, in that Case, he must also maintain (as indeed he does), that the Person, denominated the *Father*, was the same Person who *suffered* as the *Son*; and that the *Holy Ghost* was likewise the same Person, who took Flesh of the Virgin *Mary*. Now; if the *Father* suffered upon the Cross, *how* and *to whom* could he say, *My GOD, My GOD, why hast* THOU *forsaken me?* If he were the *Father*, and the *whole* Godhead; he could not forsake or be forsaken of himself. Nor, in any other view than that of a Trinity of Persons, could GOD SEND FORTH *his* SON, or reconcile his People TO HIMSELF by the Death of his SON. And, if this Reconciliation has not taken Place by a *Mediation* of *one* divine Person, betwixt us and the *whole* Essence; here again the Christian System is dissolved, and, like some Debates in the antient Schools, amounts to nothing. The palpable Absurdity likewise of the Promise made by *Jesus*, that the COMFORTER, or the HOLY SPIRIT, should come to the Disciples, after his own *Departure*, if that COMFORTER was indeed the *same* Person relident in the Flesh of *Jesus*; may only be mentioned to complete the Confusion. Thus *Sabellianism* appears to be nothing more (if one might use the Phrase) than a Sort of *christianized Deism*, incompatible with the Gospel, and subversive of its Principles.

If we turn to the *Arian*, who anxiously strains the Bow as far to the contrary as he may; we shall find him

him asserting, not only a *Distinction* of *Persons*, but a *Difference* of *Nature*, and an *Inequality* of *Attributes*. Thus the SON, who was united to the Flesh of *Jesus*, is stated by him as *inferior* to the FATHER; and the HOLY GHOST, as *subordinate* to both. This is palpable Polytheism, or else a Contradiction in Terms; for there must be either three GODS, according to this System, or *two* divine Persons in the Godhead, *above* all things and almighty, yet UNDER one *other* divine Person, who is above all, and consequently the *only* Almighty. But Godhead and Inferiority are as absolutely incompatible, as any two Contraries that can be conceived. Now, if *Christ* (according to the *Arian*) be inferior to the *Father*, respecting his divine Essence [for with regard to his *Manhood*, and to his Manhood *alone*, he is doubtless inferior], he must necessarily *depend* upon him, as *the great supreme Cause*, for his very *Existence*. There can be but one *first* Cause; let what may, be the *second*. And if Christ's Existence be *dependent*, it is necessarily *created*; for *That* only can be strictly independent, which is uncreated and supreme. This Opinion, therefore, virtually displaces the SON from the Rank of true and proper Deity, and represents him a mere *Creature*, even though it should make him ten thousand times superior to the first Archangel in Heaven. And if *Christ* be only a Creature, he might indeed, as a holy Creature, merit for *himself*; but it is impossible that he could merit for, or transfer Merit to, any *other* Creatures. Every thing he could do, would be requisite for his own Happiness. At all Events, he could not justify Millions of Beings with an everlasting Righteousness, nor atone for their infinite Millions of Sins. In that Case, he could not be the Redeemer revealed by the Gospel; nor can we now have the Hope of any other. It follows, then, that the *Pharisees* rightly named him *a Deceiver*, and that all his Followers in all Ages have adopted a Chimera, and have been only pursuing the idle Paradise of Fools.——Thus, the natural Inferences, deducible from *Arianism*, confound and destroy even

Arianiſm itſelf: Or, on the other Hand, if *Arianiſm* be true, the Certainty of Man's Salvation by an omnipotent Redeemer is entirely deſtroyed.

What comfortable Concluſions, for his preſent or eternal Salvation, an *Arian* can derive from his Principles; an *Arian* may beſt inform us. Perhaps, they yet remain to be known: And it might be a ſingular Act of Benevolence done to People of his Perſuaſion, if the *Motives* for ſome ſtrong Conſolation were produced. When ſuch an Attempt is made; and when thoſe Motives are bleſſed to the Hearts, and confirmed by the Lives, of thoſe, who receive them: Then, but not till then, may an orthodox Chriſtian wiſh them Joy in diſcovering the Inferiority of the SON of GOD. And when this wonderful *Poſtulatum* is thoroughly eſtabliſhed among us, that GOD is inferior to Himſelf; we may concur with another Sort of People, next mentioned, and pronounce him at once inferior to Man.

The *Arminian*, by robbing *Chriſt* of his abſolute Sovereignty with reſpect to the Objects of his Grace and Juſtice, robs him at once of his Divinity: For Divinity always implies Omnipotence, and includes every Idea of unconfined, invariable, complete, and perpetual, Supremacy. To ſuppoſe, therefore, that *Chriſt*, as GOD, *wills* a thing which he doth not perform, is an evident Derogation of his *Power* to perform it. *Will* and *Power* in GOD, very unlike Will and Power in Man, are inſeparable and efficacious Attributes. Volition and Energy, however diſtinguiſhable in Terms and Notions, cannot be divided in the ſimple, pure, Act of the Deity. Thus *Moſes*, in the trueſt Sublime, is taught to deſcribe the Will and Power of GOD, as ariſing at once, and at once accompliſhing That for which they aroſe. *Let there* BE *Light*, ſaid GOD, (in the imperative preſent Time); *And there* WAS *Light* (in the indicative paſt); ſhewing, that the Execution of the Will almoſt anticipated the Will itſelf. Now; the *Arminian* repreſents *Chriſt*, as willing and

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deſiring the Salvation of ſome Sinners, who, notwithſtanding his Will and Deſire, do never obtain Salvation. Hence it follows, that *Chriſt* either hath not *Power* to accompliſh what He *wills*, or that He can *will* the Accompliſhment of any good thing, without an Exertion of his Power. In the firſt Caſe, he is abſolutely undeified; and, in the ſecond, he is thoroughly diſgraced. The former Idea is unſcriptural; the latter quite unphiloſophical. Yet *Chriſt* is GOD, ſays the *Arminian*. But what kind of GOD? As the Deities of *Homer* are perpetually quarrelling with each other; ſo, in the *Arminian*'s GOD, all his Attributes are at Variance. He works without Deſign, and wills without Effect. Nay, more; the Attainment of his own Will depends upon the Wills of his Creatures: And thus the almighty Agent of Good is deſcribed, as waiting in his Operations upon a Set of Beings, who of themſelves can will and do nothing but Evil. If one did not know it to be true; it would be almoſt impoſſible to believe, that ſuch a Soleciſm in Divinity could obtain the leaſt Credit in the Underſtanding of Man.

By thus robbing *Chriſt* of his Divinity, and by thus exalting the Powers of human Freewill above him, the *Arminian* confounds the whole Œconomy of Salvation, and repreſents the wiſe Counſels and Deſigns of the ETERNAL THREE, but little better than a Chaös of Wiſhes and Intentions. And, if all theſe grand and important Concerns go on without a Plan, and are left to Chance and Uncertainty, or (which is juſt the ſame) to the fickle Will of Man; what has Faith to do in ſo precarious a Buſineſs; or how can Hope be properly exerciſed upon what may never come to paſs? How are GOD's Promiſes and Oath *immutable*; when they altogether depend upon the vile Mutability of ſinful Creatures? And what Comfort can be derived to the Soul, as to its Acquiſition of Life eternal; when it is perſuaded to believe, that GOD's Beſtowment of it reſts upon the Exertion of its own Will and Power; though

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the Soul perceives, it has neither Will nor Power to move ſo much as a Finger without GOD? There is not a Principle of Grace laid down in the Bible, but what is wholly overthrown by theſe gloomy and contradictory Notions of the *Arminian*.

In a Word; Error, like a Line drawn obliquely from the ſtrait Path of Truth, however inſignificant the Deviation may ſeem at the firſt, appears in the End (if carried onwards in its own Direction) at too conſiderable a Variation from a Parallel, to be ſupported for one. Hence, if People would but look forwards to the Conſequences of ſome theological Opinions, or were enabled to weigh them in the Balance of the Sanctuary; they would ſoon have done with them for Truths and Dogmas. On the contrary; Truth itſelf, the farther it be extended, and the farther our mental Eye can follow it; the more ſtrait, the more parallel, and the more glorious, it will always appear. 'Tis a perfect Unit, which, though it will admit of a thouſand Subdiviſions, is, when thoſe Subdiviſions are computed and brought together, a perfect Unit ſtill. It has a common Agreement and a due Arrangement in all its Parts; while Error is not only incompatible with Truth, but really irreconcileable with itſelf. The Teſt of both will be in the Sum of Things. The Sons of Truth have Peace in their Hearts, and will have Joy in their End. But when the Children of Error are called to Death and Judgement, having nothing but their Hereſies, like Ropes of Sand, with which to let down an Anchor for their Souls; theſe muſt quickly fall to Ruin, and expoſe them to the Wrath of an unreconciled GOD, as to the Fury of a raging Sea, unappeaſed for ever.

To conclude. As the Paths of Error are infinite, and the Way of Truth but one; it is the Power and Grace of an almighty Saviour alone, which can give his People the *one Heart* promiſed them, that they may *walk* in that *one Way* to Life everlaſting. They ſee, or rather are given to ſee, that the Divinity of *Jeſus* is the one Foundation laid in *Zion*, on which they may

ſafely

ſafely build their eternal Hopes: And they will acknowledge, both here and hereafter, that the Glories of *Immanuel*, in his Perſon and Perfections, are the *Alpha* and *Omega*, the Beginning and the End, of all their Confidence and Joy. They delight now to hear the Proclamations of his Love, in the wonderful *Names* and *Titles* aſcribed to him in his Word; and they will confeſs hereafter, when they ſee him Face to Face and are Partakers of his Glory, that they never conceived half the Goodneſs and Grace, which thoſe Names and Titles in his Word imply. When they have paſſed through this Vale of Tears; when they have fixed their joyful Feet on the farther Shore of *Jordan*; and when they are admitted to the full Viſion and Communion of their GOD; then ſhall their Hearts be Hearts of Melody, and all their Tongues ſhall ſpring with Praiſe. The Voices of theſe, and the Voices of all the Bleſſed, ſhall be *great in Heaven*; and one and all ſhall ſhout this everlaſting Song, *Salvation to our GOD, who ſitteth upon the Throne, and to the* LAMB: *The Kingdoms of this World are become the Kingdoms of our* LORD *and of his* CHRIST, *and* HE *ſhall* REIGN *for ever.* Amen.

THE END.

ERRATA.

Page 4. Line 17, dele *of*.

25. Notes, for MARCROB. read MACROB.

26. Line 25, for *affirm*, read *affirms*.

67. Line 25, for *which*, read *who*.

224. Line 21, instead of *or laſt Failure*, read *or Failure*.

264. Note, for *Poſſidonius*, read *Poſſidius*.

319. Line 22, read *abundant*.

334. Line 14, Note, for *his Word*, read *his Words*.

A

TABLE,

Shewing the Harmony of the

OLD AND NEW TESTAMENTS,

RESPECTING THE DIVINITY OF

CHRIST.

OLD TEST.	NEW TEST.
Jehovah.	*He who is, who was, and who is to come.*
Iſaiah xliii. 3, 11. lxiii. 16.	Rev. i. 8. iv. 8. xi. 17. xvi. 5. Heb. xiii. 8.
Ehjah.	*He, who is to come.*
Exod. iii. 14.	Rev. i. 8.
Jah.	*I am*, or, *He, who is.*
Pſalm lxviii. 4.	John viii. 28, 58. Rev. i. 8.
Al.	*Al.*
Iſaiah vii. 14. ix. 6. xliv. 6.	Matt. i. 23.
Aloah and *Alehim*, or *God.*	*God.*
Job xix. 26. Iſaiah xxv. 9. lii. 7.	John i. 1. xx. 28. Rom. ix. 5. 2 Cor. v. 19. Col. ii. 8, 9. 1 Tim. iii. 16. 1 Pet. i. 1. Rev. xxi. 7.
	Sabaoth.

Old Test.	New Test.
Sabaoth. Iſaiah vi. 5. xliv. 6. liv. 5. Jer. x. 16. l. 34. li. 19.	*Sabaoth.* John xii. 37—41. Rom. ix. 29. James v. 4.
Shaddai, or *Almighty.* Gen. xvii. 1. *compar. with* Exod. vi. 3. John viii. 56. Acts vii. 38.	*Almighty.* Rev. i. 8. xv. 3.
Jehovah our Righteouſneſs. Jer. xxiii. 6. xxxiii. 16.	*Chriſt our Righteouſneſs.* Rom. iii. 22. v. 19. x. 4. 1 Cor. i. 30. Phil. iii. 9. 2 Pet. i. 1.
Adonai, or Lord. Pſalm cx. 1.	*Lord.* Matt. xxii. 44.
Immanuel. Iſaiah vii. 14.	*Immanuel.* Matt. i. 23.
Moſt High. Pſalm lxxviii. 17, 35, 56. Iſaiah lvi. 13.	*Moſt High.* Mark v. 7. Luke viii. 28. Acts xvi. 17.
Wonderful. Iſaiah ix. 6. xxviii. 29.	*Wonderful.* Matt. xxi. 15. Acts ii. 22.
Counſellor. Prov. viii. 14. Iſaiah ix. 2. Jer. xxii. 19.	*Counſellor.* Eph. i. 11. Col. ii. 3. 1 John ii. 1. Rev. iii. 18.
Mighty God. Iſaiah ix. 6. x. 21. xlix. 26. lx. 16. Jer. xxxii. 18.	*Mighty God.* Matt. xi. 21. Luke ix. 43. Eph. i. 21. Rev. vii. 10, 12.
Everlaſting Father. Iſaiah ix. 6. Pſalm lxviii. 5. Jer. xxxi. 9. Mal. ii. 10.	*Everlaſting Father.* John xiv. 11. Rev. xxi. 7.
Prince of Peace. Iſaiah ix. 6. xlv. 7. liii. 5. Dan. ix. 25. Zech. ix. 9, 10.	*Prince of Peace.* Luke i. 79. John xiv. 27. Acts x. 36. Eph. ii. 14. Heb. vii. 2.
Anointed; Heb. *Meſſiah.* Pſalm ii. 2. xlv. 7. Iſaiah lxi. 1.	*Anointed*; Gr. *Chriſt.* Luke ii. 11. iv. 18. John i. 41. Acts iv. 27. x. 38.

Jeſus,

Old Test.	New Test.
Jesus, or *Saviour.* Isaiah xliii. 11. lxiii. 8.	*Jesus.* Matt. i. 21. Luke ii. 11. John iv. 42. 2 Pet. i. 1.
Redeemer. Isaiah xlvii. 4. lix. 20. Jer. l. 34.	*Redeemer.* Gal. iii. 13. Heb. ix. 12. Rev. v. 9.
Shiloh, or *Deliverer.* Gen. xlix. 10.	*Deliverer.* Rom. xi. 26. *comp. with* John viii. 36. Luke iv. 18.
Glory of the Lord. Isaiah iii. 8. xl. 5. lix. 19.	*Glory of the Lord.* 2 Cor. iii. 18. Heb. i. 3. Jude 24.
Name of the Lord. Gen. xvi. 13. Psal. xx. 1. Isaiah xxix. 23. Mic. v. 4.	*Name of the Lord.* Matt. vi. 9. John xii. 28. Rom. xv. 9.
Word of the Lord. Psalm xxxiii. 6. lvi. 4. ciii. 20. Isaiah xl. 8.	*Word of the Lord.* John i. 1, 14. Rev. xix. 13.
Arm of the Lord. Psalm lxxvii. 15. Isaiah li. 9. liii. 1. lxiii. 12.	*Arm of the Lord.* Luke i. 51.
Angel; i. e. *One Sent.* Gen. xlviii. 16. Isaiah lxiii. 9. Mal. iii. 1.	*Angel.* John xvii. 3. Gal. iv. 4. 1 John iv. 9, 10.
Elect, or *Chosen.* Isaiah xlii. 1. xliii. 10.	*Elect.* Matt. xii. 18. Luke xxiii. 35. 1 Pet. ii. 6.
Wisdom. Psalm civ. 24. Prov. iii. 19. viii. 22, &c.	*Wisdom.* Matt. xi. 19. 1 Cor. i. 24, 30. Col. ii. 3.
Prophet. Deut. xviii. 15.	*Prophet.* Acts iii. 23. vii. 37, 38, 39.
Priest. Psalm. cx. 4. Zech. vi. 13.	*Priest.* Heb. iv. 14. ix. 11. x. 21.
King. Psalm ii. 6. lxxiv. 12. Isaiah vi. 5.	*King.* John xviii. 36. 1 Tim. vi. 15. Rev. xvii. 14.

Branch.

Old Test.	New Test.
Branch.	*Branch.*
Isaiah iv. 2. Jer. xxiii. 5. Zech. iii. 8.	Luke i. 78. *See Margin.*
Star.	*Star.*
Numb. xxiv. 17.	2 Pet. i. 19. Rev. xxii. 16.
Strength of Israel.	*Strength.*
1 Sam. xv. 29. Joel iii. 16. Nah. i. 7.	2 Cor. xii. 9. Rev. v. 12. xii. 10.
Husband.	*Husband.*
Isaiah liv. 5. Jer. iii. 14. Hos. ii. 20.	2 Cor. xi. 2. Eph. v. 32. Rev. xxi. 9.
Light.	*Light.*
Psalm xxvii. 1. Isaiah ix. 2. lx. 19.	Matt. iv. 16. Luke ii. 32. John viii. 12. 1 John i. 5.
Keeper.	*Keeper.*
Job vii. 20. Psal. cxxi. 5. Jer. xxxii. 40.	John x. 28. xvii. 12. Eph. v. 23. 2 Tim. i. 12. Jude 1.

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Old Test.	New Test.
Branch.	*Branch.*
Isaiah iv. 2. Jer. xxiii. 5. Zech. iii. 8.	Luke i. 78. *See Margin.*
Star.	*Star.*
Numb. xxiv. 17.	2 Pet. i. 19. Rev. xxii. 16.
Strength of Israel.	*Strength.*
1 Sam. xv. 29. Joel iii. 16. Nah. i. 7.	2 Cor. xii. 9. Rev. v. 12. xii. 10.
Husband.	*Husband.*
Isaiah liv. 5. Jer. iii. 14. Hos. ii. 20.	2 Cor. xi. 2. Eph. v. 32. Rev. xxi. 9.
Light.	*Light.*
Psalm xxvii. 1. Isaiah ix. 2. lx. 19.	Matt. iv. 16. Luke ii. 32. John viii. 12. 1 John i. 5.
Keeper.	*Keeper.*
Job vii. 20. Psal. cxxi. 5. Jer. xxxii. 40.	John x. 28. xvii. 12. Eph. v. 23. 2 Tim. i. 12. Jude 1.

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